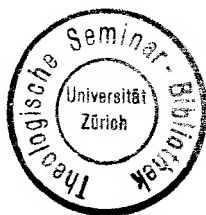# INTRODUCTION TO SYRIAC

An Elementary Grammar with Readings from Syriac Literature

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Introduction to Syriac
An Elementary Grammar with
Readings from Syriac Literature
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Preface

SYRIAC IS THE ARAMAIC DIALECT of Edessa, now Urfa in Eastern Turkey, an important center of early Christianity in Mesopotamia. Edessene Syriac was rapidly accepted as the literary language of all non-Greek eastern Christianity and was the primary vehicle for the Christianization of large parts of central and south-central Asia. Even after the rupture in the fifth century between the monophysitic Jacobite church of Syria and the Nestorian Church of the East, which coincided geographically with the Persian Empire, Syriac remained the liturgical and theological language of both these "national" churches. Today it is the classical tongue of the Nestorians and Chaldeans of Iran and Iraq and the liturgical language of the Jacobites of Eastern Anatolia and the Maronites of Greater Syria. As a result of the far-reaching missionary activity of Syriac speakers, the script of Mongolian even today is a version of the Syriac alphabet written vertically *à la chinoise* instead of horizontally. Syriac is also the language of the Church of St. Thomas on the Malabar Coast of India.

Syriac belongs to the Levantine (northwest) group of the central branch of the West Semitic languages together with all other forms of Aramaic (Babylonian Aramaic, Imperial Aramaic, Palestinian Aramaic, Samaritan, Mandaean) and Canaanite (Ugaritic, Hebrew, and Phoenician). Also to the central branch belongs the North Arabian group, which comprises all forms of Arabic. Classical Ethiopic (Ge'ez) and many modern Ethiopian and South Arabian languages fall into the south branch of West Semitic. More distantly related are the East Semitic Akkadian (Assyrian and Babylonian)

and Eblaite.

Syriac literature flourished from the third century on and boasts of writers like Ephraem Syrus, Aphraates, Jacob of Sarug, John of Ephesus, Jacob of Edessa, and Barhebraeus. After the Arab conquests and the advent of Islam in the seventh century to the area over which eastern Christianity held sway, Syriac became the language of a tolerated but disenfranchised and diminishing community and began a long, slow decline both as a spoken tongue and as a literary medium in favor of the dominant Arabic. Although there are a few scattered pockets of Aramaic speakers left in remote areas of the Near East, there are no immediate descendants of Syriac spoken today.

Of major importance is the role Syriac played as the intermediary through which Greek learning and thought passed to the Islamic world, for it was Syriac-speaking translators who first turned the corpus of late Hellenistic science and philosophy from Syriac into Arabic at the Dār al-Ḥikma in caliphal Baghdad. Syriac translations also preserve much Middle Iranian wisdom literature that has been lost in the original Persian.

In this text the language is presented both in the Syriac script, as it will always be seen, and in transcription, which is given so that the pronunciation of individual words and the structure of the language as a whole may be represented as clearly as possible. As is the case with most Semitic languages, Syriac leaves so much of a word unwritten that to read an unvocalized text requires a good deal of decipherment on the part of the reader. It is essential therefore for the learner to become accustomed as early as possible to recognizing words, along with all their potential readings, from the written consonantal skeleton.

After the first few lessons, the majority of the sentences in the exercises—and all of the readings in later lessons—are taken directly from the *Pšiṭtā,* the standard Syriac translation of the Bible. It is recognized on the one hand that most students learn Syriac as an adjunct to biblical or theological studies and will be interested primarily

in this text; it is difficult, on the other hand, to overestimate the stylistic influence of the Bible on Syriac authors in general. Biblical passages also have the advantage of being familiar, to some degree or other, to most English-speaking students.

Sections II and V of Preliminary Matters must be studied thoroughly before proceeding to the grammar because an understanding of the principles of *begadkepat* and the schwa, as well as vocalic reduction, is mandatory before any substantial grammatical explanations can be given. There is a preliminary exercise on p. xxvi; it should be done after one has become familiar with the contents of section II of Preliminary Matters (pp. xxii–xiv). The answers to the exercise are given on p. 224, as are transcriptions of the exercises for lessons one through five. These are intended not as a crutch but as a check for readings and spirantizations. After the twenty lessons of grammar have been finished, the learner should proceed to the section of Readings beginning on page 151, where a few biblical passages and some specimens of religious and secular literature are given. All words that occur in the reading section are contained in the Vocabulary.

For many of those whose interest in Syriac stems from biblical studies or from the history of eastern Christianity, Syriac may be their first Semitic language. Every effort has been made in the presentation of the grammar to keep the Semitic structure of the language in the forefront and as clear as possible for those who have no previous experience with languages of that family. Syriac is structurally perhaps the simplest of all the Semitic languages. It is free of the complexities of classical Arabic, has little of the unpredictability of Biblical Hebrew, and is not subject to the great dialectal and regional differences of Jewish and Imperial Aramaic.

A chart of correspondences among Arabic, Hebrew, and Syriac is given on p. xxv for the benefit of those who are approaching Syriac with a knowledge of one or more of the Semitic languages. Those who have not studied Hebrew or Arabic may safely ignore this section.

Preliminary Matters

I. THE SOUNDS OF SYRIAC

Consonants. The consonants of Syriac are as follows.

STOPS

p	the *p* in 'pit'		*d*	the *d* in 'den'
b	the *b* in 'bit'		*k*	the *c* in 'cave'
t	the *t* in 'ten'		*g*	the *g* in 'gave'

SPIRANTS

<u>*p*</u> the *f* in 'fan'

<u>*b*</u> the *v* in 'van'

<u>*t*</u> the *th* in 'thing'

<u>*d*</u> the *th* in 'then'

<u>*k*</u> the *ch* of German *Bach*, Scottish 'loch,' and the Arabic ﺥ, a voiceless velar frica- tive, pronounced like a scraped *k* but slightly further back in the throat; the point of articulation is against the soft palate [x].

g the voiced counterpart to the spirantized <u>*k*</u> above, a voiced velar fricative, the Arabic ﻍ, rather like a gargle [γ].

VELARIZED CONSONANTS

ṭ articulated like *t* but with the tongue raised high against

the velar ridge; accompanied by a constriction in the throat as a secondary articulation, like the Arabic ط, [t]

ṣ   articulated like *s* but, as with *ṭ* above, the tongue is raised toward the velar ridge; ṣ also has a constriction in the throat as a secondary articulation, like the Arabic ص, [s]. The European tradition mispronounces as "ts."

FRICATIVES

s   the *s* in 'sip'

š   the *sh* in 'ship'

z   the *z* in 'zip'

GLOTTO-PHARYNGEALS

h   the *h* in 'hat'

'   the glottal stop, as in the dialect pronunciation of "bo'l" for "bottle" and "li'l" for "little." Although glottal stop is usually lost in Syriac unless it is doubled or intervocalic, it is an integral feature of the language's morphophonemic system.

ḥ   a voiceless pharyngeal fricative [ħ], articulated like *h* but father forward in the throat with the throat muscles severely constricted to produce a low hissing sound with no trace of scraping (the Arabic ح).

ᶜ   the voiced pharyngeal fricative, in which the vocal cords vibrate with the muscles of the throat tightly constricted; correct pronunciation is something approximating a gag (the Arabic ع).

NASALS, CONTINUANTS, SEMIVOWELS

m   the *m* in 'moon'

n   the *n* in 'noon'

l   the *l* in 'leaf'

r   the flap of the Spanish and Italian *r*, not the constriction of American English

w   the *w* in 'wet'

y   the *y* in 'yet'

Vowels. Syriac has the following vowels:

a short *ă*, like the *o* in 'dot'

ā long *ā:* in the Eastern Syriac tradition *ā* is pronounced like the *a* in 'father'; in the Western tradition it is pronounced like the *o* in 'bone'

e short *ĕ*, like the *e* of 'debt'

ē long *e*, like the *ay* of 'day'

ey also long *ē*, used to show certain morphological forms

ê in Eastern Syriac this vowel is pronounced exactly like *ē;*

in Western Syriac this vowel merged with *i* everywhere and is pronounced like the *ee* in 'see'

i long *ī*, like the *ee* in 'see'

o both short and long *o* are pronounced in East Syriac like the *o* in 'bone'; in West Syriac *o* merged with *u* everywhere. The long *ō* is used to indicate an irreducible *o*.

u long *ū*, like the *oo* in 'moon'

II. *BEGADKEPAT* AND THE SCHWA

The stops *p, b, t, d, k* and *g* and their spirantized counterparts (*p̱, ḇ, ṯ, ḏ, ḵ, g̱*), known collectively as the *begadkepat* letters, occur in mutually exclusive environments.

(a) Only stops occur doubled, never spirants, i.e., -*pp*-, -*bb*-, etc., not -*p̱p̱*-, -*ḇḇ*-, etc., as in *neppel* 'he falls,' *saggi* 'much,' and *meddem* 'thing.'

(b) The stops occur word-initially when preceded by a word ending in a consonant. The stops occur within a word at the beginning of a syllable (see section III) that is immediately preceded by one other consonant that is preceded by a vowel, as in *malkā* 'king,' *men ber* 'from my son,' and *lwāṯ gaḇrā* 'unto the man.'

(c) When preceded by any vowel, even across word boundaries,

the stops are spirantized, as in *neplet (neplet)* 'I fell,' *hāp ek-nā (hāpek-nā)* 'I am returning,' *ebad (ebad)* 'he perished,' *bnā baytā (bnā baytā)* 'he built a house,' and *nektob (nektob)* 'he writes.'

"Any vowel" in the above definition includes the schwa (ǝ), an unpronounced "relic," the position of which is almost entirely predictable:

(1) In any word-initial cluster of two consonants, a schwa is assumed between the two, e.g., *ktab → kǝtab* 'he wrote,' *ᶜbad → ᶜǝbad* 'he made,' and *tpalleg → tǝpalleg* 'you divide.'

The addition of a proclitic to such words spirantizes the first letter. The second letter, already spirantized, remains spirantized. For example, *ktab* 'he wrote' begins with two consonants; therefore, a schwa falls between the *k* and the *t*, spirantizing the *t*, and the *b* is spirantized by the vowel that precedes it: *kǝtab*. The addition of a proclitic like *da- (da-ktab* 'he who wrote') results in the spirantization of the *k*, and the *t* and *b* remain spirantized as before: *da-ktab*. If another proclitic like *w-* is added *(w-da-ktab* 'and he who wrote'), a schwa is assumed between the *w* and the *d*, spirantizing the *d: wǝ-da-ktab*.

(2) In any cluster of three consonants, a schwa is assumed between the second and third consonants, e.g., *madbrā → madbǝrā* 'wilderness,' *hallket → hallǝket* 'I walked,' *atttā → attǝtā* 'woman,' and *makkkat → makkǝkat* 'she humbled.'

The existence of the schwa is so entirely predictable that its use will be dispensed with in this book. The few exceptions that occur, mainly for historical reasons, will be noted.

Rule (a) does not apply across morphological boundaries. For instance, in the word *baytā* 'house,' the initial *b-* is a stop when the word is sentence-initial or preceded immediately by a word that ends in a consonant. When a proclitic like the preposition *b-* is added, the second *b* is spirantized by applying rule c(1), giving *b-baytā* 'in the house.' If another proclitic, such as *da-,* is added, the resulting *da-b-*

baytā will have the first _b_ spirantized by the vowel of _da-_. Doubled spirants occur only across morphological boundaries or as a result of vocalic reduction—never word-internally.

There are two important and constant exceptions to the _begadkepat_ rules:

(1) The _-t-_ of the feminine termination _-tā_ (see §1.2) is always spirantized, whether it conforms to the _begadkepat_ rules or not—for instance _amtā_ 'maidservant.' The only exception to this rule occurs when the feminine _-tā_ is preceded immediately by _t_, as in _mdittā_ (with nonspirantized doubled _t_).

(2) The pronominal enclitics of the second-person plural, masculine _-kon_ and feminine _-kēn_, always have spirantized _-k-_.

In addition, certain verb-forms have endings not conditioned by the _begadkepat_ rules. These will be noted as they occur.

III. SYLLABIFICATION

Every syllable in Syriac begins with one and only one consonant, which is necessarily followed by a vowel (long, short, or schwa). Any two-consonant cluster is then broken between the two because no syllable may begin with more than one consonant. Clusters of three consonants have an implied schwa between the second and third consonants (see c(2) above) and are therefore treated as two-consonant clusters. In words that begin with a vowel, the initial vowel is reckoned a glottal stop plus vowel; where it occurs, the glottal stop is treated like any other consonant. Examples: _malkā (mal-kā), ṭurā (ṭu-rā), šmayyā (šə-may-yā), emar ('e-mar), malktā (mal-kə-tā), madbrā (mad-bə-rā, sleqt (sə-leqt), ḥakkim (ḥak-kim)._ Syllables ending in a vowel are called "open"; those that end in a consonant are called "closed."

IV. STRESS

Stress may fall on any of the final three syllables in a word.

(1) Ultimate stress. Any final syllable (ultima) that is closed and contains a long vowel is stressed, as in *ḥakkim (ḥak-kim´), nebnōn (neb-nōn´), bāneyn (bā-neyn´), šaddarnāk (šad-dar-nāk´), bnāt (bə-nāt´), ḥzayt (ḥə-zayt´), qaṭluh (qaṭ-luh´), šappirān (šap-pi-rān´).*

(2) Penultimate stress. If the final syllable is not stressed, then the next to last syllable (penultima) receives stress if it contains a long vowel or is closed, e.g., *malkā (mal´-kā), bānē (bā´-nē), emret (em´-ret), qaṭleh (qaṭ´-leh), qṭalton (qə-ṭal´-ton), attat (at´-tat).*

(3) Antepenultimate stress. If the criteria set forth in (1) and (2) above are not met, then stress recedes to the syllable before the penultimate, the antepenultimate, e.g., *madbrā (mad´-bə-rā), atttā (at´-tə-tā), malktā (mal´-kə-tā), etqṭel (et´-qə-ṭel).*

In no instance may an open syllable with a short vowel be stressed. In such a situation stress falls forward to the next stressable syllable, as *emar (e-mar´), ḥzā (ḥə-zā´), enā (e-nā´), qṭal (qə-ṭal´).*

V. VOCALIC REDUCTION AND PROSTHESIS

An important element of Syriac phonology is the principle of retrogressive vocalic reduction. Simply stated, any short vowel *(a, e, o)* in an open syllable is reduced to zero or schwa (|CV̆| → |Cɤ̆| → |C|). Such reduction is always calculated retrogressively, i.e., from the end of the word back toward the beginning. Examples: *qāṭel + -in → *qā-ṭe-lin → qāṭlin; nektob + -un → *nek-to-bun → nektbun; šaddar + -āk → *šad-da-rāk → šaddrāk; taᶜᶜel + -an → *taᶜ-ᶜe-lan → taᶜᶜlan.*

Words are immune to vocalic reduction in the following cases:

(1) with the optional third-person plural perfect endings *-un*

and -*ēn* (see §1.3);

    (2) with the singular copulas -*u* and -*i* (see §6.2);

    (3) in syllables resulting from the loss of glottal stop, e.g., *še'let* → *šelet*.

The principle of prosthesis is as follows: wherever vocalic reduction would give a glottal stop a schwa, the schwa is replaced with the vowel *e* and the glottal stop is then dropped (*C'C* → *C'eC* → *CeC*). For example, *neš'al* + -*un* → **neš-'a-lun* → **neš'lun* → **neš'elun* → *nešelun*, and **'amar* → **'mar* → **'emar* → *emar*.

Similarly when the two "weak" consonants *w* and *y* occur in a position that would require them to take schwa, they become the full vowels *u* and *i* respectively, e.g., **ḥadwtā* → **ḥadwətā* → *ḥadutā*, **ydaᶜ* → **yədaᶜ* → *idaᶜ*, **etyled* → **etyəled* → *etiled*. Syllables resulting from such changes are immune to vocalic reduction.

VI. THE SYRIAC ALPHABET

The Syriac alphabet, written from right to left, was developed from the Aramaic alphabet and, like Arabic, is basically a cursive script, i.e., most letters are joined one to another within a word. All letters connect from the right, and all but eight letters (indicated by asterisks below) connect forward to the left. Most of the various forms of a given letter are quite similar; only *kāp* and *nun* have wildly divergent forms.

There are three varieties of Syriac script in use, Estrangela, Nestorian and Jacobite. Because of its linear simplicity and elegance, Estrangela has much to recommend it and has been chosen as the basic script for this book.

The Estrangela letters are as follows:

ARAMAIC EQUIVALENT	FINAL/ALONE FORM	INITIAL/MEDIAL FORM	NAME OF LETTER	VALUE
א		⟨	*ālap**	', -ā, -ē
ב	⊐	⊐	*bēt*	*b*
ג	⟁	⟁	*gāmal*	*g*
ד		⊓	*dālat**	*d*
ה		⊓	*hēt**	*h*
ו		⊓	*wāw**	*w, o, u*
ז		⎮	*zayn**	*z*
ח	⊔	⊔	*ḥēt*	*ḥ*
ט	⊬	⊬	*ṭēt*	*ṭ*
י	⌐	⌐	*yod*	*y, i, ē*
כ	∿	⊐	*kāp*	*k*
ל	⅃	⅃	*lāmad*	*l*
מ	⅁	⅁	*mim*	*m*
נ	⟋	⌐	*nun*	*n*
ס	⊕	⊞	*semkat*	*s*

			NAME	
ע	ܥ	ܥ	$^c\bar{e}$	^{c}
פ	ܦ	ܦ	pē	p
צ		ܨ	ṣādē*	ṣ
ק	ܩ	ܩ	qop	q
ר		ܪ	rēš*	r
ש	ܫ	ܫ	šin	š
ת		ܬ	taw*	t

Plus one optional digraph:

תא		ܬܐ	taw-ālap*	tā

The Nestorian (East Syriac) letters are as follows. Note particularly the *ālap* and the various forms of *kāp*.

ALONE	FINAL	MEDIAL	INITIAL	NAME
	ܠ		ܝ	ālap
ܒ	ܒ	ܒ	ܒ	bēt
ܓ	ܓ	ܓ	ܓ	gāmal
	ܕ		ܕ	dālat
	ܗ		ܗ	hēt
	ܘ		ܘ	wāw
	ܙ		ܙ	zayn
ܚ	ܚ	ܚ	ܚ	ḥēt
ܛ	ܛ	ܛ	ܛ	ṭēt
ܝ	ܝ	ܝ	ܝ	yod
ܟ	ܟ	ܟ	ܟ	kāp
ܠ	ܠ	ܠ	ܠ	lāmad
ܡ	ܡ	ܡ	ܡ	mim
ܢ	ܢ	ܢ	ܢ	nun
ܣ	ܣ	ܣ	ܣ	semkat
ܥ	ܥ	ܥ	ܥ	$^c\bar{e}$
ܦ	ܦ	ܦ	ܦ	pē
	ܨ		ܨ	ṣādē

ALONE	FINAL	MEDIAL	INITIAL	NAME
				qop
				rēš
				šin
				taw
				taw (alternative[1])
				lāmad-ālap

The Jacobite (West Syriac) letters are as follows. Note particularly the various forms of *dālat*, *rēš*, *kāp*, and *taw* and the double lines of the final *ᶜē* and *lāmad*.

ALONE	FINAL	MEDIAL	INITIAL	NAME
				ālap
				bēt
				gāmal
				dālat
				hēt
				wāw
				zayn
				ḥēt
				ṭēt
				yod
				kāp
				lāmad
				mim
				nun
				semkat
				ᶜē
				pē
				ṣādē

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[1]Only when word final and connected to preceding letter.

ܩ	ܩ	ܩ	ܩ	*qop*
	ܪ		ܪ	*rēš*
ܫ	ܫ	ܫ	ܫ	*šin*
ܬ			ܬ	*taw*

and the special digraph for an initial *ālap-lāmad:*

ܠܐ   *ālap-lāmad*

As in most Semitic alphabets, the graphic system basically represents the consonants. The short vowels *a* and *e* are not at all represented graphically.

Ālap represents (1) all initial vowels, as in ܐܪܥܐ *arᶜā* 'earth,' ܐܕܡ *ādam* 'Adam,' and ܐܡܪ *emar* 'he said,' (2) final -*ā* and final -*ē*, as in ܟܬܒܐ *ktābā* 'book' and ܓܒܪ̈ܐ *gabrē* 'men,' as well as (3) original glottal stop, as in ܢܫܠ *nešal* (originally *neš'al*—even though the glottal stop was dropped from pronunciation in Syriac, the *ālap* remained as a historical spelling).

Yod is used (1) as the consonant *y* as in ܝܕܥ *yādaᶜ* and ܡܠܝܐ *malyā*, and (2) to represent the vowels *i* and internal *ē* as in ܣܝܡ *sim* and ܒܝܬ *bēt*. The vowel *ê* is sometimes spelled with *yod* and sometimes not, as in ܗܘܝܬ *hwêt* 'I was' but ܥܕܬܐ *ᶜêdtā* 'church.'[1] Initial *i* and *ē* are spelled *ālap-yod*, as in ܐܝܙܓܕܐ *izgaddā* 'envoy.'

Wāw serves (1) as the consonant *w* as in ܘܠܐ *wālē* and ܝܘܡܐ *yawmā*, and (2) to indicate the vowels *o*, *ō* and *u* as in ܝܘܡ *yom*, ܢܒܢܘܢ *nebnōn* and ܩܘܡ *qum*. Initial *o* and *u* are spelled *ālap-wāw*, as in ܐܘܪܝܐ *oryā* 'manger' and ܐܘܪܚܐ *urḥā* 'road.'

For representing the vowels there are two orthographic conventions, neither of which will be used in this book. The East Syriac (Nestorian) convention is as follows.

     ܭ   *a*, as in ܗܐ *ha*

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[1] In a few words *ê* is spelled with *ālap,* as ܚܐܪܐ *ḥêrā* 'nobleman' and ܫܐܕܐ *šêdā* 'demon.' These must simply be learned as items of spelling.

‾   *ā*, as in ‎ܗ *hā* (also represents Greek *α*)

‾   *e*, as in ‎ܗ *he* (also Greek *ε*)

‾   *ē* and *ey*, as in ‎ܗܝ *hē* and *hey* (also Greek *ει*)

‾   *ê*,[1] as in ‎ܗ and ‎ܗܝ *hê* (also Greek *η*)

‾   *i*, as in ‎ܗܝ *hi* (also Greek *ι*)

ò   *o*, as in ‎ܗܘ *ho, hō* (also Greek *o* and *ω*)

ọ   *u*, as in ‎ܗܘ *hu* (also Greek *υ* and *ου*)

In some fully vocalized Nestorian texts the diphthong *aw* is consistently pointed *āw*, as ‎ܝܘܡܐ for *yawmā*.

The West Syrian (Jacobite) convention uses the "Greek" vowels as follows. In general, the vowels are written over short letters and upside down under tall letters, but they can be placed in either position with any letter.

‾   *a (ptāḥā)*, as in ‎ܗ *ha* and ‎ܠ *ta*

‾   *ā (zqāpā)*, as in ‎ܗ *hā* and ‎ܠ *tā* (pronounced *ho* and *to*)

‾   *e (rbāṣā)*, as in ‎ܗ *he* and ‎ܠ *te*

‾   *i (ḥbāṣā)*, as in ‎ܗ *hi* and ‎ܠ *ti*

ܩ   *u (ᶜṣāṣā)*, as in ‎ܗܘ *hu* and ‎ܠܘ *tu*

In the Jacobite/West Syriac tradition, original *o*-vowels are marked with a dot above the *wāw*, and original *u*-vowels with a dot below, even though the two vowels merged as *u*. For example, ‎ܢܩܘܡ *nqum* (originally *nqum*), but ‎ܢܥܘܠ *neᶜᶜul* (originally *neᶜᶜol*).

VII. OTHER ORTHOGRAPHIC DEVICES

(1) Linea occultans, a line drawn over or under a letter to indicate

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[1] *ê* is usually, but not always, spelled with a *yod;* some words omit the *yod.*

(a) assimilation of that letter to the following or preceding letter, as in ‹ܡܕܝܢܬܐ› *mdittā* 'city' and ܐܙܠܬ *ezzet* 'I went.'

(b) the loss of initial *ālap* and *hē* in pronunciation, as in ‹ܐܚܪܝܐ› *ḥrāyā* 'last' and ‹ܗܘܐ› *wā* 'was.'

(2) *Syāmē,* two dots placed over all plural nouns and adjectives (except the masculine plural absolute participle, see §8.1) and certain feminine plural verbs. Although the *syāmē* dots may occur over any letter, they tend to combine with the dot of *rēš* (ܪ) when a word contains that letter; otherwise they are usually placed over one of the shorter letters. Unlike other orthographic devices, the *syāmē* dots are not optional; without them it is impossible to distinguish the plural of most nouns and adjectives from the singular.

ܢܦܩܢ ܗܘܝ ܢܫ̈ܐ   *nāpqān-way neššē*   The beautiful women
ܫܦܝܪ̈ܬܐ.   *šappirātā.*   went out.

(3) Verb and homograph dots: one dot is placed beneath all perfect verbs except the first-person singular, which is distinguished by one dot above, as in ܢܦܩܬ *nepqat* 'she went out' but ܢܦܩܬ *nepqet* 'I went out.' In fully pointed Nestorian texts, the perfect dot is dispensed with in the third-person feminine singular perfect, and the *taw* ending is marked with two underdots, as in ܢܦܩܬ *nepqat* 'she went out.'

One dot is placed over all active participles to distinguish them from orthographically similar forms, as ܟܬܒ *kāteb* 'writing' versus ܟܬܒ *ktab* 'he wrote.' These dots may occur anywhere in the word.

Since Syriac abounds in homographs, dots are sometimes used to distinguish words that are written identically but pronounced differently, e.g.

ܗܘ *haw* 'that'	ܗܘ *hu* 'he'
ܡܠܟܐ *malkā* 'king'	ܡܠܟܐ *melkā* 'counsel'
ܡܢ *man* 'who?'	ܡܢ *men* 'from'

In this book the verbal and participial dots will be fairly consistently shown; other distinguishing dots will be used occasionally, but not

with consistency.

(4) Gemination of Consonants. There is no device in Syriac orthography to indicate gemination (doubling) of consonants. In West Syriac true consonantal gemination was probably lost long ago; in East Syriac, on the other hand, gemination is traditionally retained and will be so indicated in the present transcription.

There does exist a device for marking the spirantization and non-spirantization of the *begadkepat* consonants, and this may incidentally indicate the doubling of one of these consonants.

(a) *quššāyā,* in West Syriac a small dot above the letter, and in East Syriac a small oblique line above the letter (⸗ *b*). It indicates that the *begadkepat* consonants are stops.

(b) *rukkākā,* in West Syriac a small dot beneath the letter, and in East Syriac a small oblique line beneath the letter (⸗ *b̲*). It indicates the spirantization of the *begadkepat* consonants, as in ܟܬ݂ܒ *ktab̲* 'he wrote' and ܬܟ݂ܬܘܒ *tek̲tob̲* 'she writes.'

Neither *quššāyā* nor *rukkākā* will be used in this book.

VIII. ALPHABETIC NUMERALS

In Syriac, as in most other Semitic languages, the letters of the alphabet are also used as numerals, as follows:

LETTER	NUMERICAL VALUE
ܐ	1
ܒ	2
ܓ	3
ܕ	4
ܗ	5

ܩ	6
ܙ	7
ܚ	8
ܛ	9
ܝ	10
ܟ	20
ܠ	30
ܡ	40
ܢ	50
ܣ	60
ܥ	70
ܦ	80
ܨ	90
ܩ	100
ܪ	200
ܫ	300
ܬ	400

Compound numbers are expressed decimally from right to left as ܝܒ for 12 and ܪܠܘ for 236. Numbers over 400 use ܬܩ and ܬܪ as 500 and 600, &c. ܐ is used for 1000. Therefore, 1999 is expressed as ܐܬܬܩܨܛ.

IX. COMPARATIVE CHART OF SEMITIC CONSONANTS

The following chart gives the consonants of Arabic, Hebrew, and Syriac as they normally occur in cognate roots. There are, of course, exceptions.

| ض | ص | ش | س | س | ز | ر | ذ | د | خ | ح | ج | ث | ت | ت | ب | ا |

| א | ב | ת | ש | נ | ח | ח | ד | ז | ר | ז | ס | ש | ש | צ | צ |

| ܐ | ܒ | ܬ | ܬ | ܢ | ܚ | ܗ | ܗ | ܕ | ܘ | ܝ | ܙ | ܩ | ܣ | ܩ | ܪ | ܕ |

| ى | و | ه | م | ن | ل | ك | ق | ف | غ | ع | ظ | ط |

| ם | צ | ע | פ | פ | ק | כ | ל | מ | נ | ה | ו | י |

| ܠ | ܠ | ܟ | ܟ | ܦ | ܚ | ܢ | ܠ | ܡ | ܛ | ܣ | ܘ | ܦ |

The Syriac ܩ that is ס in Hebrew is س in Arabic: Syriac ܣܓܕ *sged*
= Hebrew סָגַד *sāḡad* = Arabic سجد *sajada* 'bow down' (Ethiopic
ሰገደ *sagada*); Syr. ܐܣܝܪܐ *asirā* = Heb. אָסִיר *āsīr* = Ar. اسير *asīr-*
'prisoner, captive' (Eth. እሱር *əsur*), while the Syriac ܩ that is שׂ in
Hebrew is ش in Arabic: Syr. ܣܥܪܐ *saʿrā* = Heb. שֵׂעָר *śēʿār* = Ar.
شعر *šaʿr-* 'hair' (Akkadian *šārtam*, Eth. ምዕርት *śəʿərt*); Syr. ܣܒܥ
sbaʿ = Heb. שָׂבֵעַ *śābēaʿ* = Ar. شبع *šabiʿa* 'be satiated' (Akk. *še-*
būm); Syr. ܣܥܪ *ʿsar* = Heb. עֶשֶׂר *ʿeśer* = Ar. عشر *ʿašr-* 'ten' (Akk.
ešer, Eth. ዐሥሩ *ʿaśru*). All Syriac ܫ's are س in Arabic: Syr. ܫܡܐ
šmā = Ar. اسم *ism-* 'name' (Heb. שֵׁם *šēm*, Eth. ስም *səm*, Akk. *šu-*
mum); Syr. ܫܒܥ *šbaʿ* = Ar. سبع *sabʿ-* 'seven' (Heb. שֶׁבַע *šebaʿ*,
Eth. ሰብዑ *sabʿu*, Akk. *sebe*).

The Arabic ض is צ in Hebrew but ܥ in Syriac: Ar. ارض *ard-* =
Heb. אֶרֶץ *ereṣ* = Syr. ܐܪܥܐ *arʿā* 'land' (Akk. *erṣetum*); Ar. ضأن
da'n- = Heb. צֹאן *ṣōn* = Syr. ܥܢܐ *ʿānā* 'sheep.'

The Arabic ت and ث are ת and שׁ respectively in Hebrew, but
they are both ܬ in Syriac: Ar. تسع *tisʿ-* = Heb. תֵּשַׁע *tēšaʿ* = Syr.
ܬܫܥ *tšaʿ* 'nine' (Eth. ትስዑ *təsʿu*, Akk. *tiše*); Ar. ثلاث *thalāth-* =
Heb. שָׁלֹשׁ *šāloš* = Syr. ܬܠܬ *tlāt* 'three' (Eth. ሠላስ *śalās*, Akk. *ša-*
lāš); Ar. حدث *ḥadath-* = Heb. חָדָשׁ *ḥādāš* = Syr. ܚܕܬ *ḥdet* 'new'
(Eth. ሐዲስ *ḥaddis*, Akk. *eššum*). Similarly the Arabic د and ذ,
which are ד and ז respectively in Hebrew, are both ܕ in Syriac: Ar.
يد *yad-* = Heb. יָד *yāḏ* = Syr. ܐܝܕܐ *iḏā* 'hand' (Eth. እድ *əd*); Ar. ذهب
dhahab- = Heb. זָהָב *zāhāḇ* = Syr. ܕܗܒܐ *dahḇā* 'gold'; Ar. ذئب

dhi'b- = Heb. בֵאְז *zə'ēb* = Syr. ܕܐܒܐ *dêbā* 'wolf'; Ar. اذن *udhn-* =
= Heb. אֹזֶן *ózen* = Syr. ܐܕܢܐ *ednā* 'ear' (Eth. እዝን *əzn*, Akk. *uznum*).
So also Arabic ط and ظ, which are ܛ and ܨ respectively in Hebrew,
are both ܛ in Syriac: Ar. طلا *ṭalā* = Heb. טָלֶה *ṭāleh* = Syr. ܛܠܝܐ
ṭalyā 'kid' (Eth. ጠሊ *ṭali); Ar. ظفر *zufur-* = Heb. צִפֹּרֶן *ṣipporen* =
Syr. ܛܦܪܐ *ṭeprā* 'fingernail'; Ar. نظر *naẓara* = Heb. נָצַר *nāṣar* =
Syr. ܢܛܪ *nṭar* 'to look, look after, guard' (Eth. ነጸረ *naṣṣara*, Akk.
naṣārum).

Arabic ح and خ are both ܚ in Syriac and ח in Hebrew: Ar. خمس
khams- = Syr. ܚܡܫ *ḥammeš* = Heb. חָמֵשׁ *ḥāmēš* 'five' (Eth. ኃምስ
khams, Akk. *ḥamiš);* Ar. حسب *ḥasaba* = Syr. ܚܫܒ *ḥšab* = Heb.
חָשַׁב *ḥāšab* 'reckon' (Eth. ሐሰበ *ḥasaba).* Arabic ع and غ are both ܥ
in Syriac and ע in Hebrew: Ar. عبد *ᶜabd-* = Syr. ܥܒܕܐ *ᶜabdā* =
Heb. עֶבֶד *ᶜebed* 'slave, servant'; Ar. مغرب *maghrib-* = Syr. ܡܥܪܒܐ
maᶜrbā = Heb. מַעֲרָב *maᶜărāb* 'west' (Eth. ምዕራብ *məᶜrāb);* Ar. غلام
ghulām- = Heb. עֶלֶם *ᶜelem* = Syr. ܥܠܝܡܐ *ᶜlaymā* 'lad.'

The remaining consonants have one-to-one correspondences.

X. PRELIMINARY EXERCISE

In the following text (The Lord's Prayer, Matthew 6:9–13), the *be-
gadkepat* consonants are given in boldface. Mark all the spirantized
consonants with an underline. Treat the entire passage as continu-
ous, i.e. with no significant pauses that would affect spirantization.
(Answer given on p. 224.)

*abun d-ba-šmayyā, netqaddaš šmāk, têtē malkutāk, nehwē ṣeb-
yānāk aykannā d-ba-šmayyā āp b-arᶜā. hab lan laḥmā d-sunqā-*

*nan yawmānā. wa-šboq lan ḥawbayn. aykannā **d**-āp ḥnan š**b**aqn l-ḥayyā**b**ayn. w-lā ta^{cc}lan l-nesyōnā. ellā **p**aṣṣān men **b**išā. mettul **d-d**ilāk-i malkutā w-ḥaylā w-tešbohtā l-^cālam-^cālmin.*

ܪܺܫܳܐ ܡܳܕܶܢܳܐ

Lesson One

§ 1.1 The Emphatic State. All Syriac nouns occur in a basic lexical form, with the termination -$\bar{a}$, known traditionally as the emphatic state. Two other states of the noun occur, and these will be taken up later. For the moment, suffice it to say that the emphatic state may mean both the indefinite and the definite in English (e.g., *gabrā* 'a man' or 'the man,' and *ktābā* 'a book' or 'the book'). For translation, context should be the guide to which of the two fits a given occurrence.

§ 1.2 Gender. There are two grammatical genders in Syriac, masculine and feminine. As far as persons and things have natural gender ('father, mother, son, daughter, ram, ewe,' etc.), grammatical gender follows natural gender; otherwise there is no clear or consistent relationship between grammatical gender and meaning. There is, however, a correspondence between form and gender: almost all feminine nouns are marked by the ending -$t\bar{a}$ in the emphatic state, whereas masculine nouns have no special ending other than the -$\bar{a}$ termination of the emphatic state.

MASCULINE	FEMININE
ܡܰܠܟܳܐ *malkā* king	ܡܰܠܟܬܳܐ *malktā* queen
ܓܰܒܪܳܐ *gabrā* man	ܐܰܢܬܬܳܐ *atttā* woman
ܟܬܳܒܳܐ *ktābā* book	ܡܕܺܝܢܬܳܐ *mdittā* city
ܛܘܪܳܐ *ṭurā* mountain	ܩܪܺܝܬܳܐ *qritā* village

The only class of exceptions consists of nouns that are feminine in

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gender but do not have the *-tā* ending, like ܐܝܕܐ *idā* 'hand,' ܐܡܐ *emmā* 'mother,' and ܐܪܥܐ *ar^cā* 'earth.' The few nouns that do not show their gender will be marked in the vocabularies.

§ 1.3 The Perfect of the Simple (G) Verb. The basic lexical form of the perfect verb consists of the verbal root, usually triconsonantal, with an appropriate vowel pattern, either *CCaC*, as in ܟܬܒ *ktab* 'he wrote, he has written,' or *CCeC*, as in ܣܠܩ *sleq* 'he went forth, he has gone forth.' This form *(ktab, sleq)* is the third-person masculine singular ('he') of the perfect, which usually translates into English as the simple past ('he wrote') or, according to context, the present perfect ('he has written'). It represents the unaugmented base, or ground, form of the verb and has the Semitic designation G (for *Grundstamm*).

The third-person feminine singular adds an ending *-at* to the verbal root. Concurrently all verbs undergo a pattern change from *CCaC* or *CCeC* to *CeCC-*, giving the invariable 3rd-pers. fem. form *CeCCat*, e.g., ܟܬܒܬ *ketbat* 'she wrote, she has written' and ܣܠܩܬ *selqat* 'she went out, she has gone out.'

The third-person masculine plural ('they') has two forms, in more or less free variation, (1) with an unpronounced *-w* added to the 3rd masc. sing., as in ܟܬܒܘ *ktab* 'they wrote' and ܣܠܩܘ *sleq* 'they went out,' and (2) with the ending *-un* added to the singular, as in ܟܬܒܘܢ *ktabun* 'they wrote' and ܣܠܩܘܢ *slequn* 'they went out.' There is no discernible difference in meaning between the two forms.

The third-person feminine plural ('they') has three alternative forms: (1) identical to the 3rd masc. sing. (ܟܬܒ *ktab* 'they [f] wrote'), (2) with an unpronounced *-y* added to the masc. sing. form (ܟܬܒܝ *ktab* 'they [f] wrote'), and (3) with the ending *-ēn* added to the masculine singular (ܟܬܒܝܢ *ktabēn* 'they [f] wrote'). In the two latter cases, the *syāmē* dots are placed above the verb to mark plurality.

Note that all these forms of the perfect have a dot beneath the verb; this distinguishes the perfect verb from other orthographically similar forms.

The full 3rd-person inflection of a perfect verb will then be either on the patterns of *ktab:*

| 3 m | ܟܬܒ | ktab | (ܟܬܒܘܢ) | ktab(un) |
| f | ܟܬܒܬ | ketbat | (ܟܬܒܝܢ) | ktab(ēn) |

or on the patterns of *sleq:*

| 3 m | ܣܠܩ | sleq | (ܣܠܩܘܢ) | sleq(un) |
| f | ܣܠܩܬ | selqat | (ܣܠܩܝܢ) | sleq(ēn) |

Verbs agree with their noun subjects in number and gender and may precede or follow the subject indiscriminately:

ܣܠܩ ܡܠܟܐ	sleq malkā.	The king went forth.
ܡܠܟܐ ܣܠܩܘ	malkē sleq.	The kings went forth.
ܡܠܟܬܐ ܣܠܩܬ	malktā selqat.	The queen went forth.
ܣܠܩ ܡܠܟܬܐ	sleq malkātā.	The queens went forth.

The negative of the perfect is made by *lā,* which precedes the verb:

| ܠܐ ܟܬܒ ܡܠܟܐ | lā ktab malkā. | The king did not write. |
| ܠܐ ܣܠܩܬ ܡܠܟܬܐ | lā selqat malktā. | The queen did not go forth. |

§ 1.4 The Proclitics. The prepositions *l-* ('to, for' a person, 'to' a place) and *b-* ('in, at') and the conjunction *w-* ('and') are proclitic, i.e., they are added orthographically directly to the beginning of the next word.

(1) When added to a word that begins with a consonant followed by a vowel, these proclitics are added as they are (i.e., without vowel), as in ܠܡܠܟܐ *l-malkā* 'to/for the king,' ܒܛܘܪܐ *b-ṭurā* 'at/on the mountain,' and ܘܥܡܐ *w-'ammā* 'and the people.' The addition of any such proclitic to a word that begins with a stop results in spirantization of the stop, as ܓܒܪܐ *gabrā* 'the man' > ܠܓܒܪܐ *l-gabrā* 'for the man.' For spirantization, see Preliminary Matters, II. *Begadkepat*

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and the *Schwa*, p. xii.

(2) When added to a word that begins with two consonants, these proclitics are read *la-*, *ba-* and *wa-*, as in ⟨ܒܡܕܝܢܬܐ⟩ *ba-mdittā* 'in the city,' ⟨ܘܡܕܝܢܬܐ⟩ *wa-mdittā* 'and the city,' and ⟨ܠܩܪܝܬܐ⟩ *la-qritā* 'to/for the village.' The addition of any such proclitic to a word beginning with a stop results in the spirantization of the stop, as ⟨ܟܬܒܐ⟩ *ktābā* 'the book' > ⟨ܒܟܬܒܐ⟩ *ba-ktābā* 'in the book.'

(3) When added to a word that begins with *ālap,* these proclitics assume the vowel of the *ālap,* as in ⟨ܘܐܡܐ⟩ *w-emmā* (pronounced *wemmā)* 'and the mother' and ⟨ܠܐܬܬܐ⟩ *l-atttā* (pronounced *latttā)* 'to/for the woman.'

Vocabulary 1

NOUNS

⟨ܐܬܬܐ⟩	*atttā* woman, wife
⟨ܓܒܪܐ⟩	*gabrā* man
⟨ܛܘܪܐ⟩	*ṭurā* mountain
⟨ܡܕܝܢܬܐ⟩	*mdittā* city
⟨ܡܠܟܐ⟩	*malkā* king
⟨ܡܠܟܬܐ⟩	*malktā* queen
⟨ܥܡܐ⟩	*ʿammā* people

VERBS[1]

ܟܬܒ	*ktab* to write
ܢܦܠ	*npal* to fall
ܣܠܩ	*sleq* to go up/out
ܥܪܩ	*ʿraq* to flee
ܫܡܥ	*šmaʿ* to hear

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[1]Verbs in all Semitic languages are traditionally quoted lexically in the 3rd person masc. sing., the simplest form in which the verb occurs. Only for purposes of vocabulary lists is this form equivalent to the English infinitive.

OTHERS

ܒ‍ *b-* *(ba-)* in, at, with[1]

ܗܳܪܟܳܐ *hārkā* here

ܘ‍ *w-* *(wa-)* and

ܠ‍ *l-* *(la-)* to, for

ܠܳܐ *lā* not (negative)

ܡܢ *men* *(menn-*[2]*)* from

ܬܰܡܳܢ *tammān* there

Exercise 1

(a) Read and translate the following:

ܡܠܟܐ ܡܢ ܡܕܝܢܬܐ 1

ܚܒܪܐ ܠܛܘܪܐ 2

ܚܒܪܐ ܥܡ ܡܢ ܡܕܝܢܬܐ 3

ܡܠܟܝܢ ܠܛܘܪܐ 4

ܢܒܝ ܒܝܬܐ 5

ܚܒܪܬܐ ܐܢܬܬܐ 6

ܚܒܪܐ ܥܡ ܡܠܟܐ ܠܟܐ ܗܪܟܐ 7

ܚܕܒ ܡܠܟܐ ܠܡܠܟ ܐܚܕܒ 8

ܚܒܪܐ ܥܡܝܢ ܡܢ ܬܡܢ 9

ܡܠܟܐ ܒܪܬܐ ܐܥܠܬܐ 10

ܚܒܪܐ ܐܢܬܬܐ ܡܢ ܐܢܬܬܐ ܡܕܝܢܬܐ 11

ܚܒܪ ܡܠܟܐ ܡܢ ܒܝܬܐ ܡܢ ܚܒܪ 12

ܡܠܟܝܢ ܐܢܬܬܐ ܐܢܬܬܐ ܡܢ ܬܡܢ 13

ܢܒܝ ܒܝܬܐ ܡܢ ܠܛܘܪܐ 14

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[1]*B* means 'with' only for instrumentals, as 'he hit me *with* a stick.'

[2]I.e., *men* before nouns; *menn-* before enclitic pronouns (§3.1).

15 ܠܐ ܢܦܩ ܡܠܟܐ ܡܢ ܡܕܝܢܬܐ

16 ܠܐ ܡܠܟܬܐ ܐܬܬܐ ܡܢ ܗܪܟܐ

17 ܠܐ ܫܡܥܘ ܥܡܐ

18 ܠܐ ܟܬܒܬ ܠܡܠܟܐ

19 ܡܠܟܐ ܡܠܟܬܐ ܡܢ ܕܬܡܢ

20 ܠܐ ܢܦܩ ܒܬܪ ܠܗܠܝܢ

21 ܡܠܟܐ ܐܬܬܐ ܠܡܕܝܢܬܐ

(b) Translate the following into Syriac:

1. The woman fled from the man.
2. The mountain fell.
3. The man did not write to the king.
4. The people did not hear.
5. The man went out from the city to the mountain.
6. The people fled from here.
7. The people wrote to the king and queen.
8. They (m) went out from there.
9. They (f) wrote to the man.
10. The city fell to the king.

ܪܹܫܵܐ ܕܬܲܪܬܹܝܢ

Lesson Two

§ 2.1 The Perfect: Full Inflection. Following is the full inflection of the perfect. The masculine-feminine distinction is maintained in both the second and third persons; the first persons are of common gender. Because the third-person masculine singular form is the basic lexical form of the verb, all paradigms begin with that form, in accord with general Semitic usage.

	SINGULAR		PLURAL	
3 m	ܟܬܰܒ	*ktab*	ܟܬܰܒܘ	*ktab* or
			ܟܬܰܒܘܢ	*ktabun*
f	ܟܬܶܒܰܬ	*ketbat*	ܟܬܰܒ / ܟܬܰܒ	*ktab* or
			ܟܬܰܒܶܝܢ	*ktabēn*
2 m	ܟܬܰܒܬ	*ktabt*	ܟܬܰܒܬܘܢ	*ktabton*
f	ܟܬܰܒܬܝ	*ktabt*	ܟܬܰܒܬܶܝܢ	*ktabtēn*
1 c	ܟܬܶܒܶܬ	*ketbet*	ܟܬܰܒܢ	*ktabn* or
			ܟܬܰܒܢܢ	*ktabnan*

Perfect verbs with sound roots are inflected either on the pattern of *ktab* or on the pattern of *sleq*, the inflection of which is like that of *ktab* but the vowel *e* replaces *a* in the stem wherever it occurs *(sleq, selqat, sleqt, selqet, &c.)*. The first-person singular form has the dot above the verb to distinguish it from the other forms that are written the same.

Verbs with initial *ālap* have the vowel *e-* initially (see Preliminary Matters, V); otherwise the inflection is absolutely regular, like that of *emar* 'to say':

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3 m	ܐܡܪ	*emar*	(ܐܡܪ(ܘܢ	*emar(un)*
f	ܐܡܪܬ	*emrat*	(ܐܡܪ(ܝܢ	*emar(ēn)*
2 m	ܐܡܪܬ	*emart*	ܐܡܪܬܘܢ	*emarton*
f	ܐܡܪܬ	*emart*	ܐܡܪܬܝܢ	*emartēn*
1 c	ܐܡܪܬ	*emret*	ܐܡܪܢ	*emarn(an)*

§ 2.2 Direct Objects. The direct object of a transitive verb may optionally be indicated by the particle *l-* (exactly like the preposition) when the object is definite.

ܠܢܗܪܐ ܥܒܪ	*ᶜbar l-nahrā.*	He crossed the river.
ܥܒܕ ܠܡܪܢ ܝܫܘܥ	*qtal l-māran išoᶜ*	They killed our Lord
ܡܫܝܚܐ	*mšiḥā.*	Jesus Christ.

The *l*-marker is more consistently found when the object precedes the verb, e.g.,

| ܠܡܠܟܐ ܩܛܠ | *l-malkā qtal* | They killed the king, |

but there is no consistency when the object follows the verb and is unambiguously the object.

Vocabulary 2

NOUNS

    ܐܪܥܐ   *arᶜā* (f) earth, land
    ܟܬܒܐ   *ktābā* book
    ܢܗܪܐ   *nahrā* river
    ܢܡܘܣܐ   *nāmōsā* law
    ܨܦܪܐ   *ṣaprā* morning
    ܩܪܝܬܐ   *qritā* village
    ܪܡܫܐ   *ramšā* evening

VERBS

    ܐܒܕ   *ebad* to perish
    ܐܚܕ   *eḥad* to seize, take

ܐܙܠ *ezal* to go[1]

ܐܡܪ *emar* to say, tell (*ʿal* about something)

ܢܛܪ *nṭar* to keep

ܢܦܩ *npaq* to go forth[2]

ܥܒܪ *ʿbar* to cross; (with *ʿal*) to transgress (the law, a commandment, etc.)

ܩܛܠ *qṭal* to kill

OTHERS

ܐܝܟܐ *aykā* where?

ܥܠ *ʿal* on, over; against; about

ܠ *l- (la-)* direct object marker (nonobligatory)

ܠܡܢܐ *l-mānā* why?, what for?

ܡܐ *mā* ⎫
ܡܢ *mān* ⎬ what?
ܡܢܐ *mānā* ⎭

Exercise 2

Read in Syriac and translate into English:

1 ܐܝܟܐ ܗܘܬ ܥܒܕܐ.

2 ܠܡܢܐ ܠܐ ܢܛܪܝ ܠܗ ܦܘܩܕܢܐ؟

3 ܡܠܟܬ ܬܪܝܦܘܢ.

4 ܢܦܩܬ ܡܕܝܢܬ ܘܐܙܠܬ ܠܩܪܝܬܐ.

5 ܚܒܪܗ ܥܠ ܢܡܘܣܐ.

6 ܚܛܦ ܥܒܕܐ ܠܚܡܐ ܕܡܠܟܐ.

7 ܬܐܡܪܝܢ ܥܠ ܚܒܪܝ ܠܩܪܝܬܐ.

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[1]The *l* of *ezal* assimilates to the *z* wherever they occur together in the perfect inflection. Assimilation is marked with the linea occultans, e.g., ܐܙܠ *ezal,* ܐܙܠܬ *ezzat,* ܐܙܠܬ *ezalt,* ܐܙܠܝܢ *ezzet.*

[2]When it precedes other verbs of motion, *npaq* is often otiose, e.g., *npaq wa-ʿbar* "he got up and crossed" or simply "he crossed."

8 ܡܢܐ ܐܡܪܬ ܠܒܪܬܐ ܐܢܬܬܐ؟

9 ܐܪܚܠ ܡܢ ܡܕܝܢܬܐ ܢܦܩܬ.

10 ܢܦܩܘܗܝ ܡܢ ܡܕܝܢܬܐ ܠܓܠܐ.

11 ܟܬܒܘ ܡܠܟܐ ܡܢ ܡܠܟܐ ܐܝܟ ܠܡܕܝܢܬܐ.

12 ܒܬܪ ܡܛܠܒ ܠܡܠܟܐ.

13 ܠܐ ܚܒܝܘ ܥܠ ܢܡܘܣܐ.

14 ܡܢ ܐܒܕ ܒܬܪ ܡܢ ܡܝܬܘ؟

15 ܢܦܩܘ ܠܓܠܐ ܐܝܠܐ ܘܢܚܬ ܐܒܕܘ.

16 ܡܢ ܐܡܪܬ ܠܢܡܐ؟

17 ܐܒܕܢ ܚܡܪܐ ܐܒܝܪܐ ܐܢܬܬܐ.

18 ܠܡܢܐ ܠܐ ܢܛܪܬܘܢ ܠܡܠܟܐ ܘܠܡܠܟܬܐ؟

19 ܠܐ ܚܬܢܬ ܠܒܪܬܐ.

20 ܐܢܚܢܐ ܚܕܬܐ ܘܐܪܙܠܐ ܠܢܡܐ.

21 ܠܐ ܚܙܝܘ ܡܢ ܡܕܝܢܐ ܒܪܡܫܐ.

22 ܠܐ ܢܛܠܗ ܢܡܘܣܐ.

23 ܚܕܬܢ ܠܡܠܟܐ ܘܢܟܬܒ.

24 ܚܙܝܢܢ ܡܢ ܡܕ ܘܐܪܙܠܐ ܠܡܪܢܐ.

25 ܐܡܪܬ ܠܡܠܟܐ ܥܠ ܢܡܘܣܐ.

26 ܠܐ ܐܡܪܬܝ ܠܢܡܐ ܥܠ ܡܠܟܐ.

27 ܠܡܢܐ ܠܐ ܐܡܪܬܘܗܝ ܠܡܠܟܐ ܥܠ ܢܡܘܣܐ؟

28 ܠܡܠܟܐ ܘܠܡܠܟܬܐ ܢܛܠܗ.

(b) Translate into Syriac:

1. Where did they perish?
2. Why did you not keep the law?
3. We crossed the river in the evening.

4. I told the woman about the village.
5. Why did you (m pl) go to the city?
6. They killed the king in the village.
7. The king crossed the river and seized the city.
8. We went forth and up to the mountain in the morning.
9. What did you say to the man?
10. I told the people about the law.

ܬܠܬܐ ܝܘܠܦܢܐ

Lesson Three

§ 3.1 Pronominal Enclitics. Following is the set of pronominal enclitics used with most (but not all) prepositions:

3 m	ܗ	*-eh*	ܗܘܢ	*-hon*
f	ܗ̇	*-āh*	ܗܝܢ	*-hēn*
2 m	ܟ	*-āk*	ܟܘܢ	*-kon*
f	ܟ	*-ek*	ܟܝܢ	*-kēn*
1 c	ܝ	*-#/-i*	ܢ	*-an*

These enclitics serve as the complements to the majority of prepositions, for instance *b-* 'in, at' and *l-* 'to, for':

3 m	ܒܗ	*beh*	ܒܗܘܢ	*bhon*	ܠܗ	*leh*	ܠܗܘܢ	*lhon*
f	ܒܗ̇	*bāh*	ܒܗܝܢ	*bhēn*	ܠܗ̇	*lāh*	ܠܗܝܢ	*lhēn*
2 m	ܒܟ	*bāk*	ܒܟܘܢ	*bkon*	ܠܟ	*lāk*	ܠܟܘܢ	*lkon*
f	ܒܟ	*bek*	ܒܟܝܢ	*bkēn*	ܠܟ	*lek*	ܠܟܝܢ	*lkēn*
1 c	ܒܝ	*bi*	ܒܢ	*ban*	ܠܝ	*li*	ܠܢ	*lan*

The *-i* of the first-person singular enclitic is pronounced only when there is no other vowel in the word, as in ܒܝ *bi* and ܠܝ *li;* otherwise the *yod* is silent, as in ܡܢܝ *menn* 'from me' and ܠܘܬܝ *lwāt* 'unto me.'

So also with the following prepositions: ܠܘܬ *lwāt* 'unto,' ܥܡ *ᶜam (ᶜamm-)* 'with,' ܡܢ *men (menn-)* 'from,' and ܐܟܘܬ *akwāt* 'like.' All of these take the *-#* pronunciation with the first-person singular enclitic; otherwise they are regular (ܠܘܬܗ *lwāteh,* ܥܡܗ *ᶜammeh,* ܡܢܗ *menneh,* ܐܟܘܬܗ *akwāteh,* etc.).

§ 3.2 Predication of Existence and Expression of Possession.

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For the predication of existence (English 'there is, there are'), ܐܝܬ *it* and the negative ܠܝܬ *layt* ('there is/are not') are used. Note in the examples below that the order of sentences in which *it* and *layt* are used for the predication of existence is fixed as *it/layt* + prepositional phrase + subject.

| ܡܝܐ ܒܝܡܐ ܐܝܬ | *it b-yammā mayyā.* | There is water in the sea. |
| ܠܚܡܐ ܒܒܝܬܐ ܠܝܬ | *layt b-baytā laḥmā.* | There is not any bread in the house. |

As there is no verb 'to have' in Syriac, the construction *it/layt l-* ('to be to') is used, for instance:

| ܒܝܬܐ ܠܝ ܐܝܬ | *it li baytā.* | I have a house. |
| ܐܢܬܬܐ ܠܗ ܠܝܬ | *layt leh atttā.* | He does not have a wife. |

§ 3.3 Relative Clauses. The relative pronoun is *d-*, the vocalic patterning of which is exactly like that of *l-* (see §1.4). The relative pronoun always stands next (or as close as possible) to its antecedent and is invariably the first element in the relative clause.

ܕܐܙܠ ܓܒܪܐ	*gabrā d-ezal*	the man who came
ܕܣܠܩܬ ܐܢܬܬܐ	*atttā d-selqat*	the woman who went forth
ܕܒܡܕܝܬܐ ܡܠܟܐ	*malkā d-ba-mdittā*	the king who is in the city

Prepositional relationships ('in which, from which, of whom, whose,' etc.) are expressed by resumptive pronouns within the relative clause. The relative pronoun *d-* still stands at the head of the relative clause and its proper place within the clause is marked by an appropriate pronoun.

| ܓܒܪܐ ܕܝܗܒܬ ܠܗ | *gabrā d-yehbet leh* | the man **to whom** I |
| ܟܣܦܐ | *kespā* | gave money |

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ܡܕܝܬܐ ܕܣܠܩܬ ܡܢܗ	*mdittā **d**-selqet **men-nâh***	the city **from which** I went out
ܥܝܢܐ ܕܐܝܬ ܒܗ ܡܝܐ	*ᶜaynā **d**-it **bâh** mayyā*	a spring **in which** there is/was water
ܓܒܪܐ ܕܢܣܒܬ ܟܣܦܗ	*gabrā **d**-nesbet kespeh*	the man **whose** money I took

Prepositional phrases do not function adjectivally; instead, such phrases are turned into relative constructions, as the following examples show:

| ܒܝܬܐ ܕܒܡܕܝܬܐ | *baytā d-ba-mdittā* | the house in the city (lit., "the house that is in the city") |
| ܡܝܐ ܕܒܝܡܐ | *mayyā da-b-yammā* | the water in the sea |

Vocabulary 3

NOUNS

    ܒܝܬܐ *baytā* (m) house, home

    ܝܡܐ *yammā* sea

    ܠܚܡܐ *laḥmā* bread, food (in general)

    ܡܝܐ *mayyā* (pl) water

    ܢܒܝܐ *nbiyā* prophet

    ܟܣܦܐ *kespā* money

    ܦܘܩܕܢܐ *puqdānā* commandment

    ܫܠܝܚܐ *šliḥā* messenger, apostle

VERBS

    ܐܟܠ *ekal* to eat

    ܢܚܬ *nḥet* to go down, descend, dismount; (with *ᶜal*) to march against

    ܢܣܒ *nsab* to take, receive

    ܥܒܕ *ᶜbad* to do, make

    ܫܠܚ *šlaḥ* to send, dispatch

OTHERS

    ܐܝܬ *it* there is/are

    ܕ *d(a)-* who, which, that (relative pronoun)

ܠܘܬ *lwāt* to, unto, into the presence of (someone)

ܠܝܬ *layt* there is/are not

ܡܰܢ *man* who? (distinguished from *mān* and *men* by a dot on top)

ܥܕ *ᶜad* up to, as far as, until

ܥܡ *ᶜam (ᶜamm-)* with

Exercise 3

Read and translate:

1 ܡܢ ܐܝܬ ܚܕܬܐ؟

2 ܐܝܬ ܗܠܝܢ ܠܩܪܝܬܐ ܥܡ ܚܕܐ.

3 ܩܕܡܬ ܠܚܘܡܐ ܕܝܢ

4 ܐܝܠ ܚܕ

5 ܐܝܬ ܘܐܢܬܘܢ ܕܝܢ ܚܕܐ

6 ܚܢܢ ܩܕܬ ܡܕܝܢ

7 ܥܠܘ̈ܗܝ ܠܗ ܗܠܝܢ ܚܠܝܠ

8 ܢܩܘܡ ܒܬܪ ܠܩܘܡܐ ܚܕ ܡܕܝܢܘܗܝ.

9 ܐܝܠ ܕܝܢ ܡܢ ܐܝܠܝܗ.

10 ܡܢ ܚܒܪ ܠܠܫܢܐ؟

11 ܠܗ ܠܒ̈ܬܐ ܗܘܘܡ.

12 ܩܡܠ ܥܠܘ ܠܗ ܒܬܪ̈ܐ ܕܗܪ ܡܢ ܩܪ̈ܝܬܐ ܠܕܝܠ ܒܝ ܩܕܝ ܡܕܟ.

13 ܠܗ ܐܝܟ ܐܢܬ ܪܒܟ.

14 ܠܗ ܠܗ ܠ ܠܫܢ ܚܬܟܐ.

15 ܠܐ ܒܠܝܢܝ ܠܩܘܡ̈ܐ ܢܩܘܡ ܒܬܪ ܚܕ ܡܢ ܛܠܝ̈ܐ.

16 ܫܢܝܢ ܡܬܘܢ ܡܢ ܛܠܝ ܘܐܝܟ̈ܐ ܕܝܢ ܡܕܟ.

17 ܡܢ ܥܠܒܕ ܠܗ ܠܗܘܠ؟

18 ܟܬ̈ܒܬܐ ܕܢܒ̈ܝܐ ܠܫܢܐ ܕܢܒܪ̈ܝܢ ܘܗܘܘ ܣܘܡܠܘܬܐ ܕܡܕܟ ܘܡܕܟܘܗܝ.

19 ܐܝܬ ܟܬ̈ܒ̈ܐ ܪܒܝ̈ܐ ܒܝܬܐ ܕܪ̈ܒܝ ܗܘ ܗܘ ܡܕܟ.

20 ܐܝܬ ܚܬܪ̈ܐ ܕܢܒ̈ܝܐ ܗܠܝܢ ܘܡܬܠܬܐ.

21 ܥܠܒܕ ܗܘܘܡ ܠܩܪ̈ܝܬܐ ܥܡ ܚܠܝܠ.

22 ܡܕܟ ܘܡܪ̈ܝܢܘܗܝ ܠܥܠܝܠ ܘܐܢܬܘܢ ܕܗܪ ܡܢ ܗܘܡܟ؟

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23 ܠܝܬ ܠܢ ܕܗܒܐ ܒܒܝܬܐ.

24 ܐܝܟܐ ܢܬܝܒ ܠܗܘܢ ܗܘܐ ܡܪܝܐ ܕܐܬܐ ܠܡܕܝܢܬܐ ܠܐ ܒܝܠܝܦܬܐ
ܠܢܡܘܣܐ؟

25 ܢܚܬ ܦܬܓܡܐ ܬܢܢ.

26 ܐ ܚܕܠܗ ܚܕܬܝ ܠܢܗܪܐ.

27 ܗܠܟ ܕܬ ܬܢܟ.

28 ܒܘܬܢ ܕܬܝ.

29 ܕܬ ܐܒܕܬ ܠܝ ܠܠ ܚܘܒܐ ܕܐܝܬ: ܬܠܟܬ ܕܬ ܕܗܒܐ؟

30 ܢܕܬܝ ܠܕܝܬܢܬܐ ܬܡܘܡܐ ܠܚܘܒܐ ܕܬ ܥܠܝܬ.

Translate into Syriac:

1. There is a man in the house.
2. Who sent them the messenger who went to the city?
3. I went down to the river with her in the morning.
4. We have no money.
5. She took water from the man.
6. They told me about the food they ate.
7. They killed the man who transgressed the law.
8. The prophet received the law on the mountain.
9. She did not eat the food we made.
10. Do you have any money in the house?

ܪܸܥ ܕܝ݇ܠܬܐ

Lesson Four

§ 4.1 Possessive Pronouns. The pronominal enclitics given in §3.1 are also attached to singular nouns to indicate possession. The stem of the noun to which they are attached is obtained by dropping the final *-ā* of the lexical (emphatic) form. Thus, from *baytā:*

ܒܲܝܬܹܗ	*bayteh* his house	ܒܲܝܬܗܘܿܢ	*baython* their house
ܒܲܝܬܵܗ	*baytāh* her house	ܒܲܝܬܗܹܢ	*baythēn* their house
ܒܲܝܬܵܟ݂	*baytāk* your house	ܒܲܝܬܟܘܿܢ	*baytkon* your house
ܒܲܝܬܹܟ݂	*baytek* your house	ܒܲܝܬܟܹܢ	*baytkēn* your house
ܒܲܝܬ	*bayt* my house	ܒܲܝܬܲܢ	*baytan* our house

There are, however, a few complications involved in the suffixation of the first-person singular zero enclitic and the second- and third-person plurals, *-kon/-kēn* and *-hon/-hēn*. Stems that end in three consonants *(-CCC-)* or in two consonants preceded by a long vowel *(-āCC-, -êCC-, -iCC-* or *-uCC-)* restore a full vowel to the stem between the last two consonants before the enclitics are added. Most such nouns restore *a* as the vowel, but this is not entirely predictable. For example, ܗܲܝܟ݂ܠܵܐ *hayklā* 'temple' > ܗܲܝܟ݂ܠܗܘܿܢ *haykalhon* 'their temple,' ܡܹܐܡܪܵܐ *mêmrā* 'word' > ܡܹܐܡܲܪ *mêmar* 'my word,' and ܪܵܚܡܵܐ *rāḥmā* 'friend' > ܪܵܚܸܡܟܘܿܢ *rāḥemkon* 'your friend.'

Many feminine singular nouns in *-tā* fall under this rule, restoring the vowel *a* before the *t*, as ܡܲܠܟܬܵܐ *malktā* > ܡܲܠܟܲܬܗܘܿܢ *malkat-hon* 'their queen,' ܡܕܝܼܢ݇ܬܵܐ *mdittā* > ܡܕܝܼܢܲܬܟܘܿܢ *mdinatkon* 'your city,' and ܐܲܢ݇ܬܬܵܐ *atttā* > ܐܲܢ݇ܬܲܬ *attat* 'my wife.'

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§ 4.2 Noun–Noun Possession. There are three ways to express possession involving two or more nouns in Syriac.

(1) The first, the construct, involves changes in the stem of the first noun. As its use is limited, it will be dealt with later (§10.3).

(2) In the second, the first noun, the thing possessed or limited, is in the emphatic state, and the second, the possessor or limiter, follows *d-*, as in the following:

ܒܝܬܐ ܕܓܒܪܐ	*baytā d-gabrā*	the man's house
ܫܠܝܚܐ ܕܡܠܟܐ	*šliḥā d-malkā*	the king's messenger
ܦܘܩܕܢܐ ܕܢܒܝܐ	*puqdānā da-nbiyā*	the prophet's commandment
ܡܠܟܬܐ ܕܡܕܝܬܐ	*malktā da-mdittā*	the queen of the city
ܟܣܦܐ ܕܓܒܪܐ	*kespā d-gabrē*	the men's money

(3) In the third construction, an anticipatory pronoun, agreeing in number and gender with the second noun, is attached to the first noun, and the second noun is introduced by *d-*, as in the following:

ܒܝܬܗ ܕܓܒܪܐ	*bayteh d-gabrā*	the man's house
ܫܠܝܚܗ ܕܡܠܟܐ	*šliḥeh d-malkā*	the king's messenger
ܦܘܩܕܢܗ ܕܢܒܝܐ	*puqdāneh da-nbiyā*	the prophet's commandment
ܡܠܟܬܗ ܕܡܕܝܬܐ	*malktāh da-mdittā*	the queen of the city
ܟܣܦܗܘܢ ܕܓܒܪܐ	*kesphon d-gabrē*	the men's money

§ 4.3 The Pronoun *Koll.* The pronoun *koll,* usually spelled without *wāw,* means 'all' when it is followed by a noun in the emphatic state or by an enclitic pronoun, as ܟܠܗ *kolleh* 'all of it (m)' and ܟܠܗܘܢ *kollhon* 'all of them.' With noun complements, *koll* is commonly followed by an anticipatory pronoun that agrees in gender and number with the following noun, as

ܟܠܗ ܟܬܒܐ	*kolleh ktābā*	all of the book, the whole book

ܟܠܗ ܡܕܝܬܐ *kollāh mdittā* all of the city, the whole city

Such constructions are also rendered by placing *koll* with its enclitic pronoun in apposition following a noun in the emphatic state, as

ܟܬܒܐ ܟܠܗ *ktābā kolleh* all of the book, the whole book

ܒܡܕܝܬܐ ܟܠܗ *ba-mdittā kollāh* in the whole city, throughout the city

ܐܪܥܐ ܟܠܗ *arᶜā kollāh* the whole land, all of the earth

When followed by a noun in the absolute state (to be introduced in §13.1), *koll* means 'every.'

ܟܠܡܕܡ *koll-meddem* everything

ܟܠܢܫ *koll-nāš* everybody

ܟܠ ܝܘܡ *koll yom* every day

§4.4 Pronominal Anticipation with Prepositions. Prepositions with noun complements are often anticipated by a redundant preposition with a pronominal enclitic complement agreeing with the noun complement of the following, "real" prepositional phrase. Thus, either ܒܡܕܝܬܐ *ba-mdittā* or ܒܗ ܒܡܕܝܬܐ *bāh ba-mdittā* for 'in the city,' and either ܐܡܪܬ ܠܓܒܪܐ *emret l-gabrā* or ܐܡܪܬ ܠܗ ܠܓܒܪܐ *emret leh l-gabrā* for 'I said to the man.' These constructions are extremely frequent in Syriac narrative prose.

Vocabulary 4

NOUNS

ܕܗܒܐ *dahbā* gold

ܒܥܠܕܒܒܐ *bᶜeldbābā* enemy

ܗܝܟܠܐ *hayklā (haykal-)* temple

ܥܒܕܐ *ᶜabdā* servant, slave

VERBS

ܥܕܪ   *ᶜdar* to help

ܦܩܕ   *pqad* to command, order

ܪܕܦ   *rdap* to drive on, persecute; (with *bātar*) to pursue

ܪܗܛ   *rheṭ* to run

ܫܒܩ   *šbaq* to leave, abandon; (with *l-*) to forgive

OTHERS

ܐܝܟܢܐ   *aykannā* how?

ܐܝܟܢܐ ܕ   *aykannā d-* as, just as

ܒܬܪ   *bātar* after, behind (often *men bātar*); the short *a* in the second syllable is reduced when enclitics beginning with vowels are added, e.g. ܒܬܪܗ *bātreh* 'after him,' but ܒܬܪܗܘܢ *bātarhon* 'after them'

ܕܝܠ   *dil-* belonging to

ܟܠ   *koll* all, every

ܟܠܡܕܡ   *kollmeddem* everything

Exercise 4

Read and translate:

1 ܪܕܦ ܡܠܟܐ ܒܬܪ ܥܒܕܘܗܝ ܘܒܬܪܗܘܢ.

2 ܫܒܩ ܡܪܢ ܠܚܛܗܐ ܕܥܡܗ.

3 ܐܝܟ ܕܩܗܡܬ ܬܠܡܝܕܬܐ ܩܕܡ ܠܡܠܦܢܐ.

4 ܦܩܕ ܡܪܝܐ ܠܥܡܐ ܕܢܠܟ.

5 ܠܐ ܒܪܐ ܠܝ ܚܛܝܐ.

6 ܪܕܦ ܚܝܠܐ ܠܚܛܗܐ.

7 ܐܝܟܢܐ ܚܛܐ ܕܥܒܕܐ ܒܬܪ ܐܝܟ ܡܠܟܐ ܠܥܡܐ ܕܝܠܗ.

8 ܐܠܗܐ ܥܕܪ ܠܥܡܐ ܕܝܠܗ.

9 ܚܛܒ ܠܚܛܐ ܝܠܕܐ.

10 ܠܐ ܒܪܐ ܠܝ ܪܗܛ.

11 ܥܠܒ ܡܠܟܐ ܠܥܡܣܐ ܕܝܠܗ.

12 ܒܥܕ ܚܛܐ ܚܡܐ ܪܗܛ.

13 ܚܛܒ ܐܚܝܕܐ ܕܗܒܐ ܠܗܘ ܡܠܟܐ ܕܡܕܝܢܬܐ.

14 ܐܡܕܝܐ ܠܗ ܐܚܝܕܐ ܕܝܪܟܗ ܠܝ.

15 ܪܟܬܒ ܦܠܝܬ ܒܡܪܝܗܘܢ.

16 ܕܐܝܢ ܕܡܝܬ ܕܬܠܬܬܐ ܒܢ ܗܘܐ ܟܢ ܡܕܝܢ ܐܒܪ.

17 ܡܠܟ̈ܝ ܠܬܠܬܬܚܘܢ ܕܡܠܬܐ.

18 ܘܦܩ ܒܬܪ ܗܕ ܗܘܐ ܕܝܦܪ ܐܪܒܥܐ ܡܥܒܪ ܠܗܘܐ.

19 ܪܩܦܚ ܠܬܠܬܬܚܘܢ ܒܝܕܬ ܟܘܬܪ ܡܠܚ.

20 ܪܝܚ ܐ ܠ ܕܒܚ ܐ ܡܠܚ ܠܡܝܗܘܢ.

21 ܐܡܪܝ ܠ ܬܝ ܐ ܡܠܬܚܘܬ ܪܐܟܬܕܝ ܠܗ ܐܘܬܟܬܚ.

22 ܣܒܘ ܗܘܐ ܡܠܬܚܘܬ ܡܢ ܐܪܟܝܬ ܡܠܚ ܘܬܝܕ ܗ.

23 ܐܘܪܝܬ ܒܝܕܬ ܡܠܬܚܘܬ ܪܙܠ ܕܝ ܐܦܠܬܐ ܠܬܚ...

24 ܪܝܦܠܗܝ ܒܬ ܝܗܝ ܐܬܝܕ ܐܬܝܬ ܐܬܝ ܕܕܝ ܠ

25 ܐܟܠܬ ܡܠܗ ܠܬܬܐ ܕܚܝܬܬܚ ܠܗ ܐܘܬܟܬܬܘ

26 ܠܬܚ ܐ ܠ ܚܒܝܬ ܚܝܬܬ ܡܠܬܚܘܬ ܚܒܝܬ ܕܚܝܒܒ ܠܕܝ?

27 ܠܬܚ ܐ ܣܒܘ ܠܬܚܬܠ ܗܘܡܬܬ ܪܬܝܕ ܐ ܕܬܝ ܐܦܠܬܐ ܐ ܟܘܬܪܢܠ?

Translate into Syriac:

1. We left our servant in the village.
2. I ran from my enemy's village.
3. The king pursued the enemy of his people throughout the land.
4. The servant took his king's gold and fled from the land.
5. You took everything from me.
6. The man took everything from his house and went down to the sea.

ܐܥܳܐ ܗܘܣܐ

Lesson Five

§ 5.1 Noun Plurals: Emphatic State. The plural of a noun in the emphatic state is made by (1) changing the *-ā* termination of a masculine-type noun to *-ē,* or (2) by changing the *-tā* termination of feminine-type nouns to *-ātā. Syāmē* dots are placed over all plural nouns, most of which could not otherwise be distinguished orthographically from the singular. *Syāmē* dots may come anywhere in the word, but if there is a *rēš* in the word, the dots combine with the dot of the *rēš* as ܪ.

	SINGULAR	PLURAL
masc.	ܫܠܺܝܚܳܐ *šliḥā* apostle	ܫܠܺܝܚ̈ܐ *šliḥē* apostles
fem.	ܡܰܠܟܬܳܐ *malktā* queen	ܡܰܠܟ̈ܳܬܳܐ *malkātā* queens

Although most nouns form their plurals as described above, there are exceptions to regular formation of the following types:

(a) Some words have a feminine form in the singular and a masculine form in the plural.

ܡܶܠܬܳܐ	*melltā* word	ܡ̈ܠܐ	*mellē* words
ܒܶܥܬܳܐ	*bêᶜtā* egg	ܒ̈ܥܐ	*bêᶜē* eggs

(b) Some words have a masculine form in the singular and a feminine form in the plural.

ܢܰܦܫܳܐ	*napšā* (f) soul	ܢܰܦ̈ܫܳܬܳܐ	*napšātā* souls
ܐܰܒܳܐ	*abā* father	ܐܰܒ̈ܳܗܳܬܳܐ	*abāhātā* fathers

Note that the gender of words in categories (a) and (b) does not

change from the singular. *Mellē* is feminine plural even though its form is that of a masculine plural; *abāhātā,* regardless of its form, is masculine plural.

(c) Other, unpredictable irregularities are exemplified by the following:

ܩܪܝܬܐ	*qritā* village	ܩܘܪܝܐ	*quryā* villages
ܐܢܬܬܐ	*atttā* woman	ܢܫܐ	*neššē* women
ܒܝܬܐ	*baytā* house	ܒܬܐ	*bāttē* houses
ܨܦܪܐ	*ṣaprā* morning	ܨܦܪܘܬܐ	*ṣaprwātā* mornings

Regular plurals are formed for the following words, which have already been introduced:

MASCULINE

ܒܥܠܕܒܒܐ	*bᶜeldbābē*
ܓܒܪܐ	*gabrē*
ܕܗܒܐ	*dahbē*
ܗܝܟܠܐ	*hayklē*
ܛܘܪܐ	*ṭurē*
ܝܡܡܐ	*yammē*
ܟܣܦܐ	*kespē*
ܟܬܒܐ	*ktābē*
ܠܚܡܐ	*laḥmē*
ܡܠܟܐ	*malkē*
ܢܒܝܐ	*nbiyē*
ܢܗܪܐ	*nahrē*
ܢܡܘܣܐ	*nāmosē*

ܥܒܕܐ	*ᶜabdē*
ܥܡܡܐ	*ᶜammē*
ܦܘܩܕܢܐ	*puqdānē*
ܪܡܫܐ	*ramšē*
ܫܠܝܚܐ	*šliḥē*

FEMININE

ܐܪܥܬܐ	*arᶜātā*
ܡܕܝܢܬܐ	*mdinātā*
ܡܠܟܬܐ	*malkātā*
ܩܪܝܬܐ	*qeryātā*

Note particularly the spelling of *yammē* and *ᶜammē.*

Vocabulary 5

NOUNS

ܐܠܗܐ	*alāhā* God
ܐܡܐ	*emmā* pl ܐܡܗܬܐ *emmhātā* mother
ܡܠܐܟܐ	*malakā* pl *malakē* angel
ܡܠܟܘܬܐ	*malkutā* pl *-kwātā* kingdom

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ܢܦܫܐ *napšā* (f) pl ܢܦܫܬܐ *napšātā* soul, breath of life; (with
　　　pronominal enclitics) -self, as ܢܦܫܗ *napšeh* himself,
　　　ܢܦܫܗܘܢ *napšhon* themselves

ܢܫܐ *neššē* (fem pl) women

ܫܡܝܐ *šmayyā* (plural, no singular) heaven

VERBS

ܩܪܒ *qreb* to draw near *(l-* to), approach

ܥܡܪ *ʿmar* to live

OTHERS

ܗܐ *hā* lo, behold

ܗܟܢܐ *hākannā* thus, so, in this way

ܟܕ *kad* when, while, as

Exercise 5

Read and translate:

1 ܐܙܠ̈ܝ ܡܠܟܐ ܗܠܐ ܠܡܠܬܟܬܐ ܕܝ ܕܡܝܢܐܘܗܝ.

2 ܠܐ ܥܡܪܝܢ ܚܬܢܐ ܒܬܚܠܬܐ.

3 ܠܗܐܒ ܒܪܝܟ ܒܝܬܐ ܕܡܝܪܐ ܠܡܕܝܢܬܐ.

4 ܐܙܠ̈ܝ ܠܒܝܬܗ ܕܝܬܐ

5 ܥܠܬܗ ܕܬܢܐ ܗܠܐ ܒܝܬܐ ܕܐܒܪܝܟ ܠܡܕܝܢܬܐ ܕܥܡܠ̈ܗܘܢ.

6 ܐܝܠܟ ܠܥܡܐ ܠܝ ܕܢܬܟ.

7 ܠܐ ܥܡܪ ܠܒܝܬܐ.

8 ܠܐ ܓܪܝܒ ܠܝ ܕܗܪܬܟ.

9 ܥܠܒܝܗ ܡܠܟܐ ܠܥܠܝܫܐ ܠܗܕܠ.

10 ܢܒܚܕ ܒܝܬܐ ܠܚܦܐܦ ܕܒܝ.

11 ܚܒܪܗ ܕܬܐ ܐܚܕܐ ܘܪܒܘܐ ܠܗܘܡ ܡܠܟܐ.

12 ܐܚܕܝܗ ܠܡ ܐܬܦܬܟ ܐܚܕܐ ܕܐܟܬܝܗ ܠܗܐ ܢܟܐ.

13 ܐܙܠ̈ܝ ܕܬܝܢ ܢܟܐ.

14 ܐܙܠ̈ܝ ܗܠܐ ܕܝ ܠܡܠܬܟܬܐ ܕܝ ܗܟܐ ܘܗܕܡ ܠܝ ܒܠܠ.

15 ܕܝ ܡܠܝܠܗ ܠܝܒܝܬܐ ܡܠܝܕ ܢܥܡ ܠܚܕܬܐ.

16 ܗܐ ܕܡܠܟܬܐ ܕܐܟܠܬܐ ܥܪܝܒ ܠܐ ܠܒܬܟ.

17 ܥܡܪ ܠܡܕܝܢܐ ܘܒܝܒܬܐ ܕܡܪܬܐ.

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18 ܡܢܐ ܠܬܘܡܐ ܕܐܟܡܗܘܢ.

19 ܡܢ ܥܠܠ ܕܬܠܬܬܘܗܘܢ ܕܡܠܟܬܐ؟

20 ܡܢܐ ܩܛܠ ܡܛܠܬܐ ܕܚܡܪܐ.

21 ܠܡܢ ܝܗܒ ܠܡܠܟܐ؟

22 ܚܕ ܒܒܐ ܡܢ ܚܠܐ ܢܦܩ ܘܐܙܠ ܠܬܘܡܐ.

23 ܥܠܠ ܠܢܩܘܫܗ.

24 ܠܐ ܥܠܠ ܠܢܩܘܫܗܘܢ.

25 ܢܩܘܡ ܢܬܟ ܡܢ ܬܘܡܐ ܕܐܢܬܬܐ.

26 ܝܗܒܘ ܠܡܟܐ ܠܗܘܢ ܠܬܠܬܬܘܗܘܢ ܕܡܠܟܐ.

27 ܚܡܪܐ ܢܬܟ ܒܩܘܡܐ.

28 ܚܕ ܡܢܐ ܬܠܬܬܘܗܘܢ ܐܢܝܢ ܡܠܗܘܢ ܠܒܝܬܐ.

29 ܠܢܫܘܗܝ ܕܐܠܟܐ ܢܥܠ ܠܒܝܬܐ.

30 ܢܦܩ ܐܬܗ ܡܠܐܟܬܐ ܡܢ ܥܡܬܐ.

31 ܐܣܘܪ ܒܝܬܐ ܠܢܬܢ ܚܠܡܐ ܡܢ ܕܐܬܗ ܘܡܥܠܬܐ ܦܡܠܬܐ ܠܐܠܗܐ ܡܢ ܐܪܥܐ ܕܡܟ.

32 ܕܡܟܐ ܠܡܟܐ ܢܩܘܡ ܚܕ ܢܩܡ ܒܡܬ ܩܘܪܒܬܐ ܕܐܠܗܐ.

Translate into Syriac:

1. The men lived in the villages of the kingdom.

2. The angels descended from heaven.

3. There is no water in the rivers of the land.

4. The women transgressed the laws of the kings of the kingdom.

5. We drove the servants of the enemies from all the temples
of our land.

ܢܫܝܐ ܕܫܬܐ

Lesson Six

§ 6.1 Independent Pronouns. Following is the set of independent
pronouns. These are used as sentence subjects of verbless sentences
and for stressing the pronominal subject of a verb.

3 m	ܗܘ	*hu*	ܗܢܘܢ	*hennon*
f	ܗܝ	*hi*	ܗܢܝܢ	*hennēn*
2 m	ܐܢܬ	*att*	ܐܢܬܘܢ	*atton*
f	ܐܢܬܝ	*att*	ܐܢܬܝܢ	*attēn*
1 c	ܐܢܐ	*enā*	ܐܢܚܢܢ	*naḥnan* and
			ܚܢܢ	*ḥnan*

§ 6.2 The Short Pronouns as Copulas. The following shortened
pronouns are used as copulas ('is, are'):

3 m	ܗ̄ܘ	*-u (-w)*	ܐܢܘܢ	*-ennon*
f	ܗ̄ܝ	*-i (-y)*	ܐܢܝܢ	*-ennēn*
2 m	ܐ̄ܢܬ	*-(a)tt*	ܐ̄ܢܬܘܢ	*-(a)tton*
f	ܐ̄ܢܬܝ	*-(a)tt*	ܐ̄ܢܬܝܢ	*-(a)ttēn*
1 c	ܐ̄ܢܐ	*-nā*	ܢܢ	*-nan*

The third-person copulas are used with both the first- and the
second-person copulas also occur.

ܐܢܬ ܗ̄ܘ ܡܠܟܐ	*att-u malkā.*	You are the king.
ܐܢܬ ܡܠܟܐ ܐܢܬ	*att malka-tt.*	You are the king
ܐܢܬܘܢ ܐܢܘܢ ܬܡܢ	*atton-ennon tammān.*	You are there.

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ܐܢ̄ܬܘܢ ܬܡܢ ܐܢ̄ܬܘܢ *atton tammān-atton.*   You are there.

The copulas may occur anywhere in the sentence, after subject or predicate.

ܐܢܐ ܐܢܐ ܫܠܝܚܐ *enā-nā šliḥā d-alāhā.*   I am an apostle of
ܕܐܠܗܐ.   God.

ܚܢܢ ܫܠܝܚ̈ܐ ܢܢ ܕ *ḥnan šliḥē-nan d-*   We are messengers of
ܡܠܟܐ. *malkā.*   the king.

When the masculine copula *-u* is preceded by *-ā,* the *-ā* is shortened to *-a-* and forms a diphthong *-aw:*

ܗܘ ܡܠܟܐ ܗܘ *hu malka-w.*   He is the king.

But when it is preceded by a consonant, the copula is read as enclitic *-u,* as in

ܓܒܪܐ ܬܡܢ ܗܘ. *gabrā tammān-u.*   The man is there.

The feminine enclitic copula preceded by a consonant is read as *-i:*

ܐܢ̄ܬܬܐ ܬܡܢ ܗ̄ܝ. *atttā tammān-i.*   The woman is there.

But when the feminine copula is preceded by a vowel, it is read as *-y:*

ܗܝ ܡܠܟܬܐ ܗ̄ܝ. *hi malktā-y.*   She is the queen.

§ 6.3 Third-Person Plural Pronouns as Direct Objects.
The third-person plural short pronouns, and only they of the independent pronouns, are used as direct objects of verbs. Although they are written separate, they should be considered as quasi-enclitic.

ܫܠܚ ܐܢܘܢ. *šlaḥ-ennon.*   He sent them.

ܩܛܠܬ ܐܢܘܢ. *qeṭlet-ennon.*   I killed them.

ܕܒܪ ܐܢܝܢ. *dbar-ennēn.*   He led them (f).

The other direct-object pronouns will be taken up in §7.3.

§ 6.4 Demonstratives.
The same words are used as both demon-

strative adjectives and demonstrative pronouns. They are as follows.

	SINGULAR		PLURAL	
this (m)	ܗܢܐ	*hānā*	ܗܠܝܢ	*hālēn*
this (f)	ܗܕܐ	*hādē*	ܗܠܝܢ	*hālēn*
that (m)	ܗܘ	*haw*	ܗܢܘܢ	*hānon*
that (f)	ܗܝ	*hay*	ܗܢܝܢ	*hānēn*

As adjectives, these words may either precede or follow the words they modify. Thus, both ܡܠܟܐ ܗܢܐ *malkā hānā* and ܗܢܐ ܡܠܟܐ *hānā malkā* mean 'this king,' and both ܗܕܐ ܡܕܝܢܬܐ *rndittā hādē* and ܡܕܝܢܬܐ ܗܕܐ *hādē mdittā* mean 'this city.'

Hādē followed immediately by the feminine enclitic copula -*i* is pronounced *hādā-y*. *Hānā* followed by the masculine singular enclitic copula -*u* may be written as one word, ܗܢܘ *hāna-w*.

Vocabulary 6

NOUNS

ܟܢܘܫܬܐ	*knuštā* assembly, synagogue
ܡܕܒܪܐ	*madbrā* wilderness
ܡܠܚܐ	*melḥā* (f) salt
ܦܓܪܐ	*pagrā* body
ܪܘܚܐ	*ruḥā* (f) spirit[1]

VERB

ܕܒܪ	*dbar* to lead, guide

OTHERS

ܐܦ	*āp* so, so also
ܕ	*d(a)-* that (subordinating conjunction)
ܗܢܐ	*hānā* (m sing), ܗܕܐ *hādē* (f sing), ܗܠܝܢ *hālēn* (c pl) this
ܗܘ	*haw* (m sing), ܗܝ *hay* (f sing), ܗܢܘܢ *hānon* (m pl), ܗܢܝܢ

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[1]*Ruḥā* is feminine except in the phrases ܪܘܚܐ ܕܩܘܕܫܐ *ruḥā d-qudšā* and ܪܘܚܐ ܩܕܝܫܐ *ruḥā qaddišā* 'Holy Ghost,' in which *ruḥā* is usually construed as masculine.

LESSON SIX

hānēn (f pl) that

ܡܚܕܐ *meḥdā* at once, immediately

ܡܢܘ *manu* (for *man-[h]u)* who is (he/it)?

ܡܢܐܘ *māna-w* (for *mānā-[h]u)* what is he/it?

PROPER NAME

ܝܫܘܥ ܡܫܝܚܐ *išoᶜ mšiḥā* Jesus Christ

Exercise 6

Read and translate:

١ ܢܚ ܚܘ ܡܢ ܡܢܕܡ ܗܘܐ ܡܢ ܗ؟

٢ ܡܢܐ ܘܗܘ ܡܢ ܚܢܐ ܘܐܟܠܐ ܠܚܝܘܬܐ ܘܐܟܠܬܗܘܢ.

٣ ܐܝܟܐ ܗܘ ܐܠ ܕܠ ܐܝܬܝܟ ܗܘܡ ܚܠܝܝܐ ܐܝܟ ܐܝܟ.

٤ ܠܚܝܐ ܠܐ ܐܟܪܝܐ ܠ ܐܒܘܟ ܕܠ ܐܡܪ ܚܠܡܗ؟

٥ ܐܝܟܘ ܐܝܟ ܡܠܝܟ ܡܠܟ ܕܐܝܟܐ.

٦ ܡܢ ܗܘ ܐܒ ܡܢܝܘܬܐ ܘܗ ܕܡܠܚܬܐ ܘܗܢ ܐܝܟ ܐܝܟ.

٧ ܚܕ ܡܢ ܡܠܚܡܢ ܗܘ ܗܢ ܕܡܢܪܬܐ.

٨ ܡܚܘ ܕܢܠܡܗ ܗܘ ܡܠܚܡܗ ܡܠܚܘܬܐ ܐܝܟܬܐ؟

٩ ܐܝܚܠܐ ܕܐܟܪܝܗ ܠ ܐܦ ܐܝܟ ܐܝܬܝܗ ܠܗܘܢ.

١٠ ܡܚܢܐ ܚܕ ܡܚܕܝܕ ܡܢ ܢܦܩܗ ܡܚܝܬܐ ܠܝܬܟ.

١١ ܐܝܟ ܐܝܟ ܡܠܝܚ ܐܝܟ ܐܝܟܡܢ.

١٢ ܢܝܒܠܗ ܡܢ ܚܬܢܐ ܡܠܐܟܐ ܗܘܡ ܡܠܝܣ ܕܐܠܗܐ ܡܪܝܚ ܠܝܬܟ ܠܡܪܝܬܐ.

١٣ ܗܘܐ ܗܘ ܐܒ ܐܡܬ ܐܚܬܝܗ ܠ ܠܣܡܟ ܕܝܟܗ.

١٤ ܠܚܝܟܐ ܐܒܝܢܐ ܡܠܡ ܐܡܝ ܚܡܩܐ ܗܘ ܡܪܝ؟

١٥ ܕܒܢܘܗܝ ܐܝܟ ܠܚܬܢܐ ܡܠܟܬܐ.

١٦ ܬܐܡܚܟܐ ܡܠܒܝ ܘܐܝܟ ܠܚܣܚܬܐ.

١٧ ܐܝܟܢ ܚܘܕ ܡܚܣܟ ܐܝܣܝܡ ܡܠܟ ܬܦ ܕܐܝܟܐ.

١٨ ܡܚ ܗܘ ܒܬܝܐ ܘܠܚܡ ܕܝܒ ܠܡܪܢ؟

١٩ ܠܚܝܟܐ ܠܐ ܐܟܠܗ ܠܚܠܟܐ ܗܢ ܕܒܡܚ ܡܢ ܡܚܢܝܬܐ؟

٢٠ ܡܢ ܗܘ ܡܠܚܡܗ ܡܢܪܬܐ ܗܘܐ.

٢١ ܐܝܚܠܐ ܕܐܚܬܡܛ ܢܦܚ ܐܟܝ ܠܩܝ ܡܠܡ ܢܘܝ ܠܚܬܟܐ.

٢٢ ܐܦܘܢܪ ܠܚܕܠܬܒܬ ܠܚܝܬܝ ܡܐܡܚ ܡܠܠܟ ܠܗ.

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23 ܗܕ ܡܟܒܪܬܐ ܠܟܠ ܡܠܟܐ ܦܩܘ ܟܠܗܝ ܒܟܠܗܝܢ.

24 ܗܘܐ ܗܘܐ ܐܝܬܘܬܐ ܐܟܪܟܡܐ ܗ݂ ܘܗܘܢ ܘܠܡܝܢ ܠܒܝܐ

25 ܗܘ ܗܘ ܕܐܟܪܟܒ ܐ ܠ ܡܠ ܡܠܟܐ ܐܪܐ ܡܠܟܐ ܫܠܝܚܐ ܗܘ ܗܘ ܕܟܠܗܝܢ
ܕܡܬܝܒ݂ܬܐ

26 ܡܢܘ ܗܘ ܗ̇ܕܪ ܐܝܟ ܠܟܠܗܝ ܢܒܝܐ?

27 ܡܢ ܗܘ ܕܪܕܦ ܗܝܟ ܦܘܡܐ ܐܒܗ̈ܬܐ ܡܠܟܐ?

28 ܐܢܫܐ ܐܒܪܟ ܒܟܒܪܝ̈ ܐܟܒܪܝܐ ܗܘ?

Translate into Syriac:

1. This is the assembly of all the peoples of the land.
2. Those men are in the wilderness.
3. Are you the man whose wife killed herself?
4. There is no salt in our house.
5. The angels went up into heaven.
6. These messengers led them to the kings' cities.
7. Who is it that pursued the enemy as far as the river?
8. This man abandoned his wife in the village.

ܐ݁ܪܒ݁ܥܳܐ ܝܘ݁ܡܳܐ

Lesson Seven

§ 7.1 Inflection of III-Weak Verbs. Most verbs whose third radical consonant is weak, i.e., originally *w* or *y*, have slightly modified inflections in the perfect. The vast majority of these verbs appear in the 3rd masculine singular with the ending -*ā*, as *bnā* 'to build.' The inflection is as follows.

3 m	ܒܢܳܐ	*bnā*	ܒܢܰܘ	*bnaw*
f	ܒܢܳܬ݂	*bnāt*	ܒܢܰܝ	*bnay*
2 m	ܒܢܰܝܬ݁	*bnayt*	ܒܢܰܝܬ݁ܘܢ	*bnayton*
f	ܒܢܰܝܬ݁	*bnayt*	ܒܢܰܝܬܶܝܢ	*bnaytēn*
1 c	ܒܢܶܬ݂	*bnêt*	ܒܢܰܝܢ	*bnayn*

Note especially the pattern of the first-person singular.

The second inflectional pattern of III-weak verbs—much less common—is like that of *ḥdi* 'to be glad.' The inflection is as follows.

3 m	ܚܕ݂ܝ	*ḥdi*	ܚܕ݂ܝ	*ḥdi*
f	ܚܶܕ݂ܝܰܬ݂	*ḥedyat*	ܚܕ݂ܝ	*ḥdi*
2 m	ܚܕ݂ܝܬ݁	*ḥdiyt*	ܚܕ݂ܝܬ݁ܘܢ	*ḥdiyton*
f	ܚܕ݂ܝܬ݁	*ḥdiyt*	ܚܕ݂ܝܬܶܝܢ	*ḥdiytēn*
1 c	ܚܕ݂ܝܬ݂	*ḥdit*	ܚܕ݂ܝܢ	*ḥdiyn*

Note that the 3rd-person feminine singular is absolutely regularly formed, while the 1st-person singular is like *bnêt,* but with the vowel -*i*-. As the transcription shows, the -*t* of the 2nd persons is not spirantized; the -*t* of the 1st-person singular is spirantized.

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§ 7.2 The Perfect of *Hwâ*. The perfect inflection of *hwā* 'to be' is exactly like that of *bnā*.

3 m	ܗܘܐ	*hwā*	ܗܘܘ	*hwaw*
f	ܗܘܬ	*hwāt*	ܗܘܝ	*hway*
2 m	ܗܘܝܬ	*hwayt*	ܗܘܝܬܘܢ	*hwayton*
f	ܗܘܝܬ	*hwayt*	ܗܘܝܬܝܢ	*hwaytēn*
1 c	ܗܘܝܬ	*hwêt*	ܗܘܝܢ	*hwayn*

However, when this verb is used as the past copula, the initial *h-* is silenced with the linea occultans throughout the inflection. As a copula, *-wā* is treated as an enclitic.

ܓܒܪܐ ܒܒܝܬܗ ܗܘܐ.	*gabrā b-bayteh-wā.*	The man was in his house.
ܫܠܝܚܐ ܒܡܕܝܢܬܐ ܗܘܘ.	*šlihē ba-mdittā-waw.*	The apostles were in the city.

§ 7.3 The Perfect with Object Suffixes. The objective pronominal enclitics, which are suffixed directly onto a verb, are basically the same as the set of enclitics I given in §4.1; an important exception is the first-person singular objective enclitic *-an* (with otiose *yod*). The 3rd-person plural enclitics are not used as object suffixes (see §6.2).

With the vowel-initial enclitics (3 masc. sing. *-eh,* 3 fem. sing. *-āh,* 2 masc. sing. *-āk,* 2 fem sing. *-ek,* 1 sing. and pl. *-an*) the verbal stem of the 3rd masc. sing. verb *(CCaC, CCeC)* undergoes a change in pattern to *CaCC-*, the third radical consonant remaining spirantized. The 1st sing. *(CeCCet)* and the 3rd fem. sing. *(CeCCat)* both change to *CCaCt-* before vowel-initial suffixes. All revert to their original patterns with the 2nd pl. suffixes *(-kon, -kēn)*, which are consonant-initial. Thus, from *rdap* 'to drive':

	ܪܕܦ	*RDAP*	ܪܕܦܬ *REDPAT/REDPET*
+ 3 masc. sing.	ܪܕܦܗ	*radpeh*	ܪܕܦܬܗ *rdapteh*
+ 3 fem. sing.	ܪܕܦܗ	*radpāh*	ܪܕܦܬܗ *rdaptāh*
+ 2 masc. sing	ܪܕܦܟ	*radpāk*	ܪܕܦܬܟ *rdaptāk*

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+ 2 fem. sing.	ܪܕܦܟܝ *radpek*	ܪܕܦܬܟܝ *rdaptek*
+ 1 sing.	ܪܕܦܢܝ *radpan*	ܪܕܦܬܢ *rdaptan*
+ 3 masc. pl.	ܪܕܦ ܐܢܘܢ *rdap-ennon*	ܪܕܦܬ ܐܢܘܢ *redpat/redpet-ennon*
+ 3 fem. pl.	ܪܕܦ ܐܢܝܢ *rdap-ennēn*	ܪܕܦܬ ܐܢܝܢ *redpat/redpet-ennēn*
+ 2 masc. pl.	ܪܕܦܟܘܢ *rdapkon*	ܪܕܦܬܟܘܢ *redpatkon/redpetkon*
+ 2 fem. pl.	ܪܕܦܟܝܢ *rdapkēn*	ܪܕܦܬܟܝܢ *redpatkēn/redpetkēn*
+ 1 pl.	ܪܕܦܢ *radpan*	ܪܕܦܬܢ *rdaptan*

As in the possessive construction, the use of anticipatory object pronouns is quite common, e.g.,

ܩܛܠܗ ܠܡܠܟܐ. *qaṭleh l-malkā.*   He killed the king.

ܩܛܠܬܗ ܠܡܠܟܬܐ. *qṭaltāh l-malktā.*   She/I killed the queen.

Vocabulary 7

NOUNS

ܐܬܪܐ *atrā* pl *-ē* place

ܒܪܢܫܐ *barnāšā* pl ܒܢܝܢܫܐ *bnaynāšā* man, person, human, (pl) people

ܒܪܐ *brā* pl ܒܢܝܐ *bnayyā* son (+ 1st sing. possessive enclitic, ܒܪܝ *ber* 'my son')

ܒܪܬܐ *bartā* pl ܒܢܬܐ *bnātā* daughter

ܝܘܕܝܐ *yudāyā* pl *-ē* Jew (*h* silent except after proclitics, as *da-yhudāyē* 'of the Jews')

ܝܘܡܐ *yawmā* pl *-ē/-ātā* (m) day

ܡܣܟܢܐ *meskênā* pl *-ē* poor, poor person, unfortunate

ܥܕܬܐ *ᶜêdtā* pl *-ātā* church, assembly

VERBS

ܐܬܐ *etā* to come

ܒܢܐ *bnā* to build

ܒܥܐ *bᶜā* to seek, search for

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ܗܘܐ   *hwā* to be

ܚܕܝ   *ḥdi* to rejoice

ܚܙܐ   *ḥzā* to see

OTHERS

ܐܠܐ   *ellā* but

ܒܟܠܙܒܢ   *b-koll-zban* always

ܕܝܢ   *dēn*[1] but, however, for, then

Exercise 7

Read and translate:

ܣܓܝ ܠܗܕܐ ܪܒܝܥ ܗܘܐ ܒܪܗ ܕܐܠܗܐ.

ܠܐ ܐܚܝܕ ܐܢܬ ܠܟܬܒܘܗܝ.

ܒܟܕ ܒܬܟܐ ܠܚܒܟ ܚܠܦ ܥܢܝ ܗܘܘܢܬܐ.

ܠܚܢܐ ܐܝܬܝܟܘܢ ܠܗܪܟܐ؟

ܒܥܐ ܚܒܝܒ ܐܢܬܝ؟

ܗܕܐ ܗܘܐ ܥܠܡܐ ܗܘܐ ܚܕܬܐ ܡܢ ܚܠܦܐ ܥܠܡܐ ܗܘܐ ܒܗ.

ܐܝܟܐ ܥܒܕ ܕܒܟܠܙܒܢ ܡܫܡܫܬܐ ܐܢܬ ܠܚܢ ܡܬܚܘܝ. ܠ ܗܕ

ܠܐ ܒܟܠܙܒܢ ܐܢܬ ܠܚܢ.

ܪܚܡ ܢܚܙܐ ܠܚܢ.

ܒܥܐ ܡܫܠܛܢܗ ܠܚܒܟܐ؟

10 ܗܢܘܢ ܐܝܬܝ ܥܢܝ ܗܘܘ ܐܚܝ ܠܐ ܐܢܬ.:

11 ܗܘܢܐ ܩܒܠܬܗ ܫܒܝܚܬܐ ܚܠܚܠܟܐ.

12 ܗܕ ܣܓܝ ܐܝܟ ܒܢܝ ܗܘܘܢ.

13 ܗܘܘ ܒܟܬܝܢ ܕܒܢܝܗ ܚܝܪܢ..

14 ܠܚܢܐ ܠܐ ܚܒܒܟܘܘܢ؟

15 ܗܘܐ ܕܝܢ ܒܠܚܝܡ ܠܩܒܢܝܩܬܐ ܐܠܐ ܗܘ ܠܐ ܒܝܠܝܬܗ.

16 ܐܟܠܬܗ ܠܠܣܒܟܐ ܚܠܡ.

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[1]Like the Greek postpositive particle δε, with which this word has been confused, *dēn* may not stand first in a sentence but must be preceded by another word; it is often best left untranslated.

17 ܥܒܕܝ ܕܝܪ ܟܠܝܬܐ.

18 ܘܦܪܩܬܗ ܐܘܟܠܐ ܠܚܝܬܐ ܡ ܠܩܘܡ.

19 ܥܒܠܝܗ ܠܥܠܝܐ ܠܐܝܐ ܟܪܝܐܬܐ ܟܠܟܐ.

20 ܗܕܟܐ ܐܟܪܝܗ ܠܗ ܒܝܬܗ.

21 ܗܕ ܒܝ ܐܪܐ ܕܐܒܪܐ ܠܐܝܐ ܟܠܟܐ ܕܡܪܝܬܐ ܒܝ ܒܬ.

22 ܗܘܐ ܗܘܐ ܪܝܬܐ ܒܝܪ ܗܘܐ ܟܐܠܟܐ.

23 ܗܕ ܪܒܬܐ ܗܘܐ ܟܥܬܝܗ ܠܘܝܬܐ.

24 ܐܝܟ ܣܡܝܗ ܠܚܡܘܐ ܒܝܪܗ.

25 ܒܬܗ ܐܡܪ ܐܒܝܟ ܒܝ ܒܪ ܠܚܡܬܐ.

26 ܒܬܗ ܢܘܗܝ ܥܒܪܬܐ ܠܗ ܗܘܐ ܠ ܠܝܬܐ.

Translate into Syriac:

1. He said that we always have the poor with us.

2. And in those days they rejoiced in the church the king had built for them in that place.

3. The sons of this man killed the enemy of their city.

4. Why did he abandon you in a village in which there was no water?

5. I led him from the wilderness to his daughter's house.

6. He perished on the mountain with the money had had seized from the poor people.

7. He and the men of his village marched against the king who had killed his son.

ܐ̈ܝ ܬܡܢܝܬܐ

Lesson Eight

§ **8.1 The Active Participles.** The masculine singular active partici-
ple for all sound verbs of the G-form (i.e., verbs with no weakness
on the pattern *CCaC* or *CCeC*) is made on the pattern *CāCeC*, a
kāteb 'writing' from *ktab*, *sāleq* 'leaving' from *sleq*, and *rāheṭ* 'run-
ning' from *rheṭ*. The active participles occur mainly in the absolute
state as predicates; following are the masculine and feminine singu-
lar and plural forms of the absolute state for the three types of verbs
introduced so far. All active participles are distinguished orthograph-
ically by a dot on top of the word.

TYPE	MASC. SING.	FEM. SING.	MASC. PL.	FEM. PL.
Sound	ܟ̇ܬܒ *kāteb*	ܟ̇ܬܒܐ *kātbā*	ܟ̇ܬܒܝܢ *kātbin*	ܟ̇ܬܒܢ *kātbān*
III-gutt.	ܐ̇ܡܪ *āmar*	ܐ̇ܡܪܐ *āmrā*	ܐ̇ܡܪܝܢ *āmrin*	ܐ̇ܡܪܢ *āmrān*
III-weak	ܒ̇ܢܐ *bānē*	ܒ̇ܢܝܐ *bānyā*	ܒ̇ܢܝܢ *bāneyn*	ܒ̇ܢܝܢ *bānyān*

Note that a 3rd guttural radical *(h, ḥ, ', ʿ, r)* changes the stem vowel
from -*e*- to -*a*-; otherwise formation is regular.

§ **8.2 Uses of the Participle.** The active participle is used with the
short pronominal enclitics (3rd-person enclitics optional and rarely
used) to form a participial inflection used for the present habitual
("he goes"), the present progressive ("he is going") and occasionally
the future ("he will go"). The full inflection is as follows.

3 m	ܟ̇ܬܒ *kāteb(-u)*	ܟ̇ܬܒܝܢ *kātbin(-ennon)*
f	ܟ̇ܬܒܐ *kātbā(-y)*	ܟ̇ܬܒܢ *kātbān(-ennēn*
2 m	ܟ̇ܬܒ ܐܢܬ *kāteb-att*	ܟ̇ܬܒܝ ܐܢܬܘܢ *kātbi-tton*

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f	ܟ݂ܵܬ݂ܒܵܐܬ	*kātbā-att*	ܟ݂ܵܬ݂ܒܵܬܹܢ	*kātbā-ttēn*
1 m	ܟ݂ܵܬ݂ܒܢܵܐ	*kāteb-nā*	ܟ݂ܵܬ݂ܒܝܼܢܵܢ	*kātbin-nan*
f	ܟ݂ܵܬ݂ܒܵܢܵܐ	*kātbā-nā*	ܟ݂ܵܬ݂ܒܵܢܢܵܢ	*kātbān-nan*

Note reduction of the stem vowel *-e-* where it occurs. Note also that the *n* of the 2nd pl. participles assimilates to the *t* of the enclitic. Because this inflection is participial/adjectival, all persons have both masculine and feminine forms.

The participial inflection of the 1st and 2nd persons occasionally appears in the following contracted forms:

2 m	ܥܒ݂ܕܬ	*ᶜābdatt*	ܥܒ݂ܕܝܼܬܘܿܢ	*ᶜābditton*
2 f	ܥܒ݂ܕܬ	*ᶜābdatt*	ܥܒ݂ܕܬܹܢ	*ᶜābdattēn*
1 m	ܥܒ݂ܕܢܵܐ	*ᶜābednā*	ܥܒ݂ܕܝܼܢܢܵܢ	*ᶜābdinnan*

The past habitual/progressive ("he used to go, he was going, would go") is formed with the participles and the past copula (*kāteb-wā, kātbā-wāt, kāteb-wayt, kātbā-wayt, kāteb-wêt, kātbā-wêt*, etc.).

ܗܘ ܣܵܠܹܩ ܠܛܘܼܪܵܐ.	*hu sāleq l-ṭurā.*	He's going (he goes) up to the mountain.
ܗܘ ܣܵܠܹܩ ܘܵܐ ܠܛܘܼܪܵܐ.	*hu sāleq-wā l-ṭurā.*	He was going (used to go) up to the mountain.
ܥܵܡܲܪ ܢܵܐ ܒܲܩܪܝܼܬ݂ܵܐ ܗܲܝ.	*ᶜāmar-nā ba-qritā hay.*	I live in that village.
ܥܵܡܲܪ ܘܹܬ݂ ܬܲܡܵܢ.	*ᶜāmar-wêt tammān.*	I used to live there.

The past copula often occurs along with the perfect, especially in narrative prose; in such uses the past copula is generally superfluous and should be disregarded in translation, although in specific contexts it may render the English past perfect, as *ezal-wā* 'he went' or, according to context, 'he had gone.'

Attributive uses of the participle are almost always turned into relative constructions with *d-*, e.g.

ܠܒܪܗ ܕܒܳܥܶܐ ܓܒܪܐ *gabrā d-bāʿē la-breh* the man (who is/was) searching for his son

ܡܠܰܟ̈ܐ ܕ݁ܢܳܚܬܝܢ *malakē d-nāḥtin l-* angels descending to ܐܪܥܐ ܘܣܳܠܩܝܢ ܠ *arʿā w-sālqin la-* earth and ascending ܠܫܡܰܝܐ *šmayyā* to heaven

The active participle is often used adverbially (even redundantly) to express the manner in which something is done, e.g.

ܠܝ ܐܡܪ ܐܡܰܪ ܕ...܂ *emar li āmar d-...* he said to me, saying...

ܢܶܦܩܰܬ݂ ܡܢ ܠܘܳܬܢ *nepqat men lwātan* She went out from ܒܳܥܝܐ ܡܶܕܶܡ. *bāʿyā meddem.* our presence, looking for something.

Such adverbial uses, especially when complementary to a verbal object, are frequently introduced by *kad*, e.g.

ܐܶܫܟ݁ܚܽܘܗܝ ܟܕ ܝܳܬ݂ܒ *ešḳḥu kad yāteb b-* They found him sitting in the house. ܒܒܰܝܬܐ. *baytā*

In general the participles do not take enclitic objects as finite verbs do; rather, they take pronominal objects through *l-*. The exception is the 3rd-person plural short pronouns *ennon* and *ennēn*, which do follow a participle as direct object.

ܠܟ ܗܰܘ ܕ݁ܕ݂ܳܒܰܪ ܘܐ *haw d-dābar-wā lāk* he who was guiding you

ܐܶܢܘܢ ܗܰܘ ܕ݁ܕ݂ܳܒܰܪ *haw d-dābar-ennon* he who was guiding them

§ 8.3 Object Suffixes with Third-Person Plural Verbs.

Just as the verbal stem of the 3rd sing. perfect verb undergoes changes before the addition of the object suffixes, so also do 3rd-person plural verbs. The 3rd masc. pl. verb assumes the pattern $Ca\underline{CC}u$-; the 3rd-person fem. pl. verb takes the pattern $Ca\underline{CC}ā$- before the enclitics that are originally vowel-initial.

ܪܕܦ *rdap*		ܪܕܦ *rdap*	
+ 3 m s	ܪܕܦܘܗܝ *radpu*	ܪܕܦܝܗܝ *radpāy*
+ 3 f s	ܪܕܦܘܗ *radpuh*	ܪܕܦܗ *radpāh*
+ 2 m s	ܪܕܦܘܟ *radpuk*	ܪܕܦܟ *radpāk*
+ 2 f s	ܪܕܦܘܟܝ *radpuk*	ܪܕܦܟܝ *radpek*
+ 1 c s	ܪܕܦܘܢܝ *radpun*	ܪܕܦܢܝ *radpān*
+ 2 m pl	ܪܕܦܘܟܘܢ *radpukon*	ܪܕܦܟܘܢ *rdapkon*
+ 2 f pl	ܪܕܦܘܟܝܢ *radpukēn*	ܪܕܦܟܝܢ *rdapkēn*
+ 1 c pl	ܪܕܦܘܢ *radpun*	ܪܕܦܢ *radpān*

Note especially the form and spelling of the 3rd masc. sing. enclitic on each of these two persons. The original form of this enclitic was *-ohi* (Aramaic יהי) which explains the historical spelling in Syriac orthography.

With the 3rd masc. pl. verb, the vowel-initial enclitics all lose their initial vowels. With the 3rd fem. pl. verb, the vowel-initial enclitics similarly lose their vowels, with the exception of the 2nd fem. sing. enclitic *-ek,* which takes precedence over the inflectional vowel.

Vocabulary 8

NOUNS

ܟܐܪܘܙܘܬܐ *kārōzutā* pl *-zwātā* gospel, preaching
ܡܪܚܡܢܘܬܐ *mraḥḥmānutā* pl *-nwātā* mercy, loving kindness
ܦܘܪܩܢܐ *purqānā* pl *-ē* salvation
ܦܐܪܘܩܐ *pārōqa* pl *-ē* savior
ܩܢܛܪܘܢܐ *qenṭrōnā* pl *-ē* centurion
ܪܚܡܐ *rāḥmā* pl *-ē* friend
ܪܚܡܬܐ *rāḥemtā* pl *-ātā* friend (f)
ܩܫܝܫܐ *qaššišā* pl *-ē* elder

ADJECTIVES (given in the absolute state)

    ܚܕ / ܚܕܐ *ḥad* (m), *ḥdā* (f) one, a

    ܩܫܝܫ *qaššiš* old, elder

    ܩܪܝܒ *qarrib* near, close (*l-* to)

    ܪܚܝܩ *raḥḥiq* far, distant

VERBS

    ܐܫܟܚ *eškaḥ* to find

    ܚܝܐ *ḥyā* to live, be alive

    ܦܪܣ *pras* to spread

    ܪܚܡ *rḥem* to love

    ܫܕܪ *šaddar* to send

OTHERS

    ܒܝܕ *b-yad* by, through, by means of, via

    ܒܠܚܘܕ *balḥōd* alone (also takes pron. encl. II [see §9.2], e.g., *balḥōdaw* 'by himself')

  ܩܪܝܒ ܠܡܡܬ *qarrib la-mmāt* near death

    ܓܝܪ *gēr* but, however, indeed (a causal conjunction; like *dēn* and the Greek postpositive γαρ, *gēr* does not stand at the head of a sentence)

    ܣܓܝ *saggi* very

PROPER NAMES

    ܝܘܚܢܢ *yōḥannān* John

    ܠܘܩܐ *luqā* Luke

    ܡܪܩܘܣ *marqōs* Mark

    ܡܬܝ *mattay* Matthew

Exercise 8

Read and translate:

1 ܫܕܪ ܠܝ ܬܠܡܝܕ ܚܕ ܦܪܝܣ.

2 ܠܐ ܗܘܐ ܬܠܡܝܕܐ ܬܠܡܝܕܐ ܢܟ ܬܪܒܟ.

3 ܐܢܐ ܠܐ ܦܠܚ ܐܝܟ ܡܢ ܬܚܘܬ.

4 ܫܢܝܐ ܐܝܬܝܟ ܚܕܦܘܢ ܐܠܗ ܚܬܢܐ ܠܒܘܪܐ.

5 ܐܫܟܚܘܗܝ ܚܕ ܚܕܬܐ ܚܕܝܬܐ ܡܢ.

6 ܡܢܘ ܪܚܬܢ ܐܝܬ ܠܗ?

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7 ܗܕ ܗܘܐ ܓܒܪܐ ܕܢܚܬ ܠܥܡܪܐ.

8 ܐܟܝ ܢܥܠܬ ܐܝܟ ܐܠܗܐ ܠܐܬܐ ܕܒܬܐ ܠܛܠܬܐ ܕܒܪ ܗܘܐ ܒܝܠܬܐ.

9 ܒܝܢ ܐܝܕܝܟܘܢ ܠܗܘܢ.

10 ܐܫܬܡܥܬ ܠܐ ܐܝܟܐ ܕܢܚܬ ܐܝܟ ܗܘ ܒܝܬܐ.

11 ܗܘ ܗܘܐ ܕܝܠܢ ܠܗ ܠܬܠܕܬܝ ܗܘ.

12 ܐܝܟ ܐܝܬܪ ܐܝܟ ܠܗܘܢ ܗܘܐ ܗܘܐ ܕܒܫܠܡܬܗܝ ܦܪܣܬ ܗܘ.

13 ܒܝܢ ܐܦ ܠܗ ܗܕ ܢܦܩ ܡܢ ܒܝܬܐ.

14 ܬܪܝܢ ܒܝܪܐ ܒܝ ܐܝܟ ܦܠܝܟ ܗܘܐ ܠܬܠܕܬܐ.

15 ܥܢܝܠܗܝ ܬܘܒ ܠܗܘܢ ܠܗܘܢ.

16 ܐܠܟ ܢܦܩ ܒܝܪܐ ܬܫܒܚܬܗ ܠܠ ܐܟܝ ܒܠܩܝܢ.

17 ܚܕܬܐ ܗܘ ܕܝܢ ܡܢ ܗܘܬ ܠܬܠܕܬܐ ܘܒܥܕܬ. ܣܒܝ ܠܠ ܘܒܣܬ. ܥܒܕ ܕܝܪܐ ܬܫܒܚܬ ܠܗܘܬ ܕܒܪܗܘܢ. ܗܘ ܕܝܢ ܒܝ ܗܕ ܐܟܝ ܠ ܣܒܝ ܕܝܠ ܬܢ ܗܘ ܗܘܐ ܐܣܝܪܐ ܡܛܠ. ܐܟܝ ܕܝ ܣܒܝ ܡܛ ܗܘ ܐܝܟ ܐܝܟ ܩܪܝܒ. ܗܘܐ ܕܝܢ ܗܕ ܕܝܢ ܠ ܡܛ ܗܝ ܢܚܫ ܡܢ ܒܝܬܐ. ܠܥܠ ܕܝܪܐ ܣܠܝܩ ܪܚܡܘܗܝ[1] ٭

Translate into Syriac:

1. A centurion whose servant was near death sent the elders of the Jews, who had heard of Jesus, unto him.

2. In this place the apostle built a church for the men and women who live in the city.

3. He is sending a messenger to the king of whom he has heard.

4. He abandoned us with our enemy.

5. Thus the king commanded, and thus he did.

6. After that, they all went out from the city to the mountains.

7. Have you (pl) seen the woman who went out in the morning to the house of her friend (f)?

8. I have heard of the prophet's preaching from the elders.

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[1] *Rāḥmaw* 'his friends.'

ܩܪܝܐ ܬܫܝܥܝܐ
Lesson Nine

§ 9.1 Adjectives. Adjectives occur as masculine and feminine, sin‐
gular and plural. The regular endings for the emphatic and absolut‐
states are given below (example *ṭāb* 'good').

	MASCULINE		FEMININE	
	SINGULAR	PLURAL	SINGULAR	PLURAL
emph.	ܛܒܐ *ṭābā*	ܛܒܐ *ṭābē*	ܛܒܬܐ *ṭābtā*	ܛܒܬܐ *ṭābātā*
abs.	ܛܒ *ṭāb*	ܛܒܝܢ *ṭābin*	ܛܒܐ *ṭābā*	ܛܒܢ *ṭābān*

An attributive adjective follows the noun it modifies and agree‐
in number, gender, and state. Examples:

ܡܠܟܐ ܒܝܫܐ	*malkā bišā*	wicked king
ܐܢܬܬܐ ܫܦܝܪܬܐ	*atttā šappirtā*	beautiful woman
ܫܠܝܚܐ ܚܟܝܡܐ	*šlihē ḥakkimē*	wise apostles
ܢܫܐ ܥܬܝܪܬܐ	*neššē ʿattirātā*	rich women

An attributive adjective modifying a noun qualified by a possessive‐
pronoun is also in the emphatic state, e.g.

ܒܪܗ ܚܟܝܡܐ	*brāh ḥakkimā*	her wise son
ܐܢܬܬܗ ܥܬܝܪܬܐ	*attteh ʿattirtā*	his rich wife
ܒܝܬܟ ܪܒܐ	*baytāk rabbā*	your large house

Predicate adjectives stand in the absolute state—and they tend t‐
come first in the sentence—while agreeing with the subject in num‐
ber and gender, e.g.

ܒܝܫ ܗܘ ܡܠܟܐ. *biš-u malkā.*	The king is wicked.
ܫܦܝܪܐ ܗܝ ܐܢܬܬܐ. *šappirā-y atttā.*	The woman is beautiful.
ܚܟܝܡܝܢ ܗܘܘ ܫܠܝܚܐ. *ḥakkimin-waw šliḥē.*	The apostles were wise.
ܥܬܝܪܢ ܐܢܝܢ ܢܫܐ. *ᶜattirān-ennēn neššē.*	The women are rich.

There is no comparative or superlative degree of the adjective. The comparative sense is conveyed by the use of *men*, e.g.

ܐܢܐ ܐܢܐ ܥܬܝܪ ܡܢܟ. *enā-nā ᶜattir mennāk.*	I am richer than you.
ܫܠܝܚܐ ܚܟܝܡ ܗܘ ܡܢ *šliḥā ḥakkim-u men*	The apostle is wiser
ܗܠܝܢ ܓܒܪܐ. *hālēn gabrē.*	than these men.

The superlative sense is achieved by the adjective with *men koll-* or simply by sense.

ܓܒܪܐ ܗܘ ܪܒ ܗܘܐ *gabrā haw rabb-wā*	This man was the
ܡܢ ܟܠܗܘܢ ܒܢܝ *men kollhon bnay-*	greatest of all the
ܡܕܢܚܐ. *madnḥā.*	men of the east.
ܡܢ ܗܘ ܪܒ ܒܡܠܟܘܬܐ *man-u rabb b-malkutā*	Who is the greatest in
ܕܫܡܝܐ؟ *da-šmayyā?*	the kingdom of heaven?

§ 9.2 Pronominal Enclitics II.
The second set of pronominal enclitics is as follows.

3 m	ܘܗܝ *-aw*	ܝܗܘܢ *-ayhon*
f	ܝܗ *-ēh*	ܝܗܝܢ *-ayhēn*
2 m	ܝܟ *-ayk*	ܝܟܘܢ *-aykon*
f	ܝܟܝ *-ayk*	ܝܟܝܢ *-aykēn*
1 c	ܝ *-ay*	ܝܢ *-ayn*

These pronominals are attached to certain prepositions, such as *ᶜal* (combining form, *ᶜl-),* to give the following inflection:

3 m	ܥܠܘܗܝ *ᶜlaw*	ܥܠܝܗܘܢ *ᶜlayhon*
f	ܥܠܝܗ *ᶜlēh*	ܥܠܝܗܝܢ *ᶜlayhēn*

2 m	ܥܠܝܟ	ʿlayk	ܥܠܝܟܘܢ ʿlaykon
f	ܥܠܝܟܝ	ʿlayk	ܥܠܝܟܝܢ ʿlaykēn
1 c	ܥܠܝ	ʿlay	ܥܠܝܢ ʿlayn

Other common prepositions that take this set of pronominals are ܨ
ṣēd 'beside, at' *(ṣēdaw, ṣēdēh, &c.)*, ܚܠܦ *ḥlāp* 'on behalf c
(ḥlāpaw, ḥlapēh, &c.), ܚܕܪ *ḥdār* 'around' *(ḥdāraw, ḥdārēh, &c*
and ܩܕܡ *qdām* 'before' *(qdāmaw, qdāmēh, &c.)*.

The particle of existential predication, *it*, also takes this set ᵓ
pronominals *(itaw, itēh, itayk, &c.)*. When the enclitics are attache
to *it*, it ceases to function as an existential predicator and become
merely a subject carrier, e.g.

ܟܕ ܗܘ ܐܝܬܘܗܝ ܗܘܐ ܒ	*kad hu itaw-wā b-*	While he was at Si-
ܒܝܬܗ ܕܫܡܥܘܢ	*bayteh d-šemʿōn,*	mon's house, a
ܐܬܬ ܐܢܬܬܐ.	*etāt atttā.*	woman came.
ܐܢܐ ܕܝܢ ܠܐ ܒܟܠ ܙܒܢ	*enā dēn lā b-koll-zban*	for I will not always
ܐܝܬܝ ܠܘܬܟܘܢ.	*itay lwātkon.*	be amongst you.

§ 9.3 Possessive Suffixes with Plural Nouns. The pronomina
possessive enclitics are attached to plural nouns as follows.

(a) plurals in *-ātā:* the final *-ā* is dropped and the encliti
suffixes I (§4.1) are added, as from *bnātā* 'daughters' > ܒܢܬܗ
bnāteh 'his daughters,' ܒܢܬܗ *bnātāh* 'her daughters,' ܒܢܬܝ *bnātā*
'your daughters.'

(b) plurals in *-ē* and *-ayyā:* final *-ē/-ayyā* is dropped and the en
clitic suffixes II (§9.2) are added, e.g., ܫܠܝܚܘ *šliḥaw* 'his apostles,
ܒܢܝܗ *bnēh* 'her sons,' ܢܫܝܟ *neššayk* 'your women,' and ܒܬܝ *bātta*
'my houses.'

§ 9.4 Paradigm of *y(h)ab* 'To Give.' The verb *y(h)ab* 'to give,
used only in the perfect and imperative, is regularly inflected insofa
as the personal endings are concerned. With the exception of the 3r
fem. sing. and 1st sing., whose patterns are absolutely regular, in al
other forms the *h* is unpronounced and its vowel falls back to the *y*.

3 m	ܝܗܒ *yab*	(ܝܗܒܘܢ) *yab(un)*
f	ܝܗܒܬ *yehbat*	(ܝܗܒܝܢ) *yab(ēn)*
2 m	ܝܗܒܬ *yabt*	ܝܗܒܬܘܢ *yabton*
f	ܝܗܒܬܝ *yabt*	ܝܗܒܬܝܢ *yabtēn*
1 c	ܝܗܒܬ *yehbet*	ܝܗܒܢ *yabn(an)*

Vocabulary 9

NOUNS

  ܡܠܬܐ *melltā* pl ܡܠܐ *mellē* (f) word[1]

  ܦܪܕܝܣܐ *pardisā/pardaysā* paradise

ADJECTIVES

  ܒܝܫ *biš* bad, evil, wicked

  ܚܕܬ *ḥdet* (m) *ḥadtā* (f) pl *ḥadtin/ḥadtān* (emph *ḥadtā/ ḥdattā*[2] pl *ḥadtē/ ḥadtātā*) new

  ܚܟܝܡ *ḥakkim* wise

  ܛܒ *ṭāb* good

  ܣܓܝ *saggi* (m) ܣܓܝܐ *saggi'ā* (f) pl ܣܓܝܐܝܢ *saggi'in* (m) ܣܓܝܐܢ (f) *saggi'ān*[3] many, much

  ܥܬܝܪ *ʿattir* rich

  ܩܕܝܫ *qaddiš* holy, sacred

  ܪܒ *rabb* pl ܪܘܪܒܝܢ *rawrbin/* ܪܘܪܒܢ *rawrbān* big, great

  ܫܦܝܪ *šappir* beautiful

VERB

  ܝܗܒ *yab* to give (perfect and imperative only)

OTHER

  ܚܠܦ *ḥlāp* for the sake of, instead of (+ pron. encl. II: ܚܠܦܘܗܝ *ḥlāpaw* 'for his sake')

  ܨܝܕ/ܨܐܕ *ṣêd*[4] beside, next to, at (+ pron. encl. II: ܨܐܕܘܗܝ *ṣêdaw*

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[1]*Melltā* is normally feminine; however, when it translates ὁ λόγος, it is masculine.

[2]The doubled -*tt*- in *ḥdattā* is spelled with one *tāw;* two *tāws* only in the fem. pl. ܚܕܬܬܐ *ḥadtātā*.

[3]Note that *ālap* appears in all forms except the masc. sing. absolute.

[4]Generally *ṣêd* is spelled with *yod* when followed by a noun and with *ālap*

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'next to him')

PROPER NAMES

ܐܕܡ *ādām* Adam

ܚܘܐ *ḥawwā* Eve

ܡܘܫܐ *mušē* Moses

Exercise 9

(a) Read and translate the following phrases:

<div dir="rtl">

ܒܝܬܐ ܣܒܝܐ

ܬܪܥ ܠܒܝܬܐ ܕܐܢܬܝ

ܡܠܟܬܐ ܚܟܝܡܐ

ܚܝܡܬ ܡܢ ܒܝܬܐ ܒܝܬܗ ܕܡܠܟܐ

ܕܝܢܐ ܘܡܫܝܚܐ

ܡܠܟܬܐ ܕܐܪܥܐ

ܩܪܝܬܐ ܣܒܝܐ

ܬܫܥܝܬ ܕܢܒܝܐ

ܡܠܟ ܫܒܝ ܒܝܬܐ

1 ܩܪܝܗ ܡܕܝܢܬܐ

1 ܢܒܝ ܒܝܬ ܡܕܝܢܬܐ

1 ܚܢܢ ܡܫܝܚܐ ܡܢ ܒܝܬܐ

1 ܕܝܢ ܕܐܪܥܐ ܡܪܒܝܬܐ

1 ܡܝܝܬܝ ܕܝܢܐ ܒܝܢ

1 ܐܢ ܪܕ ܣܒܝܐܬܐ

1 ܡܠܟܟܐ ܡ ܬܟܫ

1 ܬܠܝܬܐܬܐ ܫܝܢܐ

1 ܚܒܬ ܠܒܝܬ ܐܝܟܪܝܗܘܢ

1 ܒܝܬܐ ܡ ܡܝܢܐܐ

2 ܦܒܫܝܢܘܡ ܪܝܝ

2 ܪܝܥܐ ܡܪܝܬܐ ܪܘܠܦܢܗ ܕܡܘܫܐ

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when followed by a pronominal enclitic.

22 ܐܝܟܐ ܐܢ̈ܝ ܒ̈ܬܐ

23 ܡ̈ܝܐ ܚ̈ܝܐ ܚܕ̈ܬܐ

24 ܡ̈ܝܐ ܣ̈ܡܝܐ ܪ̈ܝܬܐ

25 ܠ̈ܫܢܐ ܣ̈ܓܝܐܐ ܘ̈ܐ̈ܪ

26 ܒܢ̈ܝܐ ܛ̈ܒܐ ܘܪ̈ܝܬܐ

27 ܐܢ̈ܝ ܒ̈ܬܐ ܡ̈ܝ̈ܝܐ

28 ܣ̈ܒܐ ܘ̈ܒܐ ܩ̈ܝ̈ܝ̈ܐ

29 ܒ̈ܬ̈ܢ̈ܐ ܘ̈ܫ̈ܐ

30 ܒ̈ܬ̈ܐ ܒ̈ܝ̈ܐ

(b) Turn the phrases in exercise A into sentences, e.g., ܒܝܬܐ ܚܕܬܐ *baytā ḥadtā* 'new house' → ܚܕܬ ܗܘ ܒܝܬܐ *ḥdet-u baytā* 'the house is new.'

(c) Read and translate:

1 ܗܘܐ ܠܗܘܢ ܚ̈ܝܐ ܣܝܐ ܒܬܪ ܗܘܐ ܚ̈ܝ̈ܝܐ ܐ̈ܝ̈ܐ.

2 ܣܥܕ ܘܣܡܟ ܩ̈ܝ̈ܐ ܗܘ ܒ̈ܝ̈ܐ ܒ̈ܝ̈ܐ.

3 ܚ̈ܝ̈ܐ ܐܝܟ ܡ̈ܝ ܗܘ ܬ̈ܐ.

4 ܣܓܝܕ ܗܘ ܗܘ ܐܠܗ ܚ̈ܝ ܠ̈ܩ̈ܝ̈ܐ ܒ̈ܐ̈ܐ.

5 ܚܕ ܒ̈ܝ ܐܕܪܟ ܠܣܐ ܣ̈ܝ ܬܐ ܡ̈ܝܕ.

6 ܚ̈ܝ ܗܘ ܗ̈ܐ ܢ̈ܝ̈ܐ ܠ̈ܩ̈ܐ̈ܐ ܐ̈ܐ̈ܐ ܗܘ̈ܝ̈ܐ ܬ̈ܫ̈ܝ̈ܐ
ܬܐ ܬ̈ܐ ܒ̈ܐ.

7 ܠ ܣܓܝܕ ܐ̈ܝ̈ܐ ܬ̈ܝ̈ܐ ܗܘ̈ܝ̈ܐ ܚ̈ܝ̈ܝܐ.

8 ܟ̈ܬ ܒ̈ܝ̈ܝ̈ܐ ܗܘ̈ܝ̈ܐ ܬ̈ܐ.

9 ܪܝ ܗܘ ܗܘܐ ܒ̈ܠܟܐ ܒ̈ܬ̈ܝ̈ܐ ܣ̈ܐ.

10 ܒ̈ܬ̈ܝ̈ܐ ܒ̈ܠܟܐ ܗܘܐ ܕܝ̈ܐ̈ܝ ܐ̈ܝ.

11 ܫ̈ܝܕ ܗܘ̈ܝ ܒ̈ܠܟܐ ܗܘ̈ܝ̈ܐ ܒ̈ܠܕ̈ܬ̈ܝ̈ܐ.

12 ܟ̈ܝ ܐ̈ܝ̈ܝ ܐ̈ܐ̈ܐ ܗܘ̈ܝ ܠ̈ܣ̈ܐ ܒ̈ܝ̈ܐ ܒ̈ܐ̈ܝ̈ܝ̈ܐ.

13 ܚ̈ܠ̈ܝ̈ܐ ܗ̈ܝ ܐ̈ܝ̈ܝ ܟ̈ܝ̈ܐ ܚ̈ܫ̈ܝ̈ܐ ܒ̈ܐ̈ܐ̈ܐ ܗܘ̈ܝ̈ܐ̈ܝ ܬ̈ܫ̈ܝ̈ܐ.

14 ܐ̈ܝ̈ܐ ܣ̈ܝܕ ܣ̈ܝܟ ܒ̈ܝܕ ܣܠ̈ܝ.

15 ܡ̈ܝܕ̈ܝ ܐ̈ܝ̈ܝ ܬ̈ܫ̈ܝ̈ܐ ܒ̈ܝ̈ܝ̈ܐ ܒ̈ܝ̈ܝ ܐ̈ܝ̈ܐ ܒ̈ܝ̈ܝ̈ܐ.

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ܬܘܒ ܠܐ ܦܐܪܐ ܡܛܠܬܐ ܘܪܐ ܒܥܬܐ.

ܚܒܪ ܐܠܗܐ ܦܐܪܐ ܠܚܠܡܘܢ ܬܢܬܐ ܒܪܬܐ.

ܕ ܡܪܕܐ ܠܪܐ ܐܝ ܗܘ ܠܐ ܠܝܬܐ ܗܘ.

ܠܐܢܐ ܒܠܠܐܬ ܠܒܬܐ؟

ܘܐܝܢ ܠܕܪܒܬܐ.

ܒܪܗ ܠ ܚܒܬܐ.

ܗܘ ܠܝ ܕ ܡܝܠܠ ܐܘܬ ܠܐ ܠܐܬܪܘܬܐ.

Translate into Syriac:

1. Our enemy was evil.
2. The new churches that they built were large.
3. His sons were many.
4. Their houses in the city are new.
5. I gave her the books that you gave me.
6. My sons were the greatest in the kingdom.
7. That new city is larger than the one in which we live.

ܐܰܬ݂ܪܳܐ ܕܰܥܣܰܪ

Lesson Ten

§ 10.1 Paradigm of I-y Verbs. Verbs whose first radical is *y* are pronounced with an initial *i-* in all persons of the inflection except for the fixed 3rd fem. sing. and 1st sing. Thus, from *iled:*

3 m	ܝܺܠܶܕ݂ *iled*	ܝܺܠܶܕ݂(ܘܢ) *iled(un)*
f	ܝܶܠܕ݁ܰܬ݂ *yeldat*	ܝܺܠܶܕ݂(ܶܝܢ) *iled(ēn)*
2 m	ܝܺܠܶܕ݁ܬ݁ *iledt*	ܝܺܠܶܕ݁ܬ݁ܘܢ *iledton*
f	ܝܺܠܶܕ݁ܬ݁ *iledt*	ܝܺܠܶܕ݁ܬ݁ܶܝܢ *iledtēn*
1 c	ܝܶܠܕ݁ܶܬ݂ *yeldet*	ܝܺܠܶܕ݂ܢ *iledn*

I-*y* verbs of the Pᶜ AL *(CCaC)* type exhibit the same initial change, e.g., *idaᶜ* 'to know' *(idaᶜ, yedᶜat, idaᶜt, yedᶜet,* &c.). Active participles are regularly formed, as ܝܳܬ݂ܶܒ *iteb* 'to sit' > ܝܳܬ݂ܶܒ *yāteb* 'sitting' and ܝܳܕ݂ܰܥ *idaᶜ* 'to know' > ܝܳܕ݂ܰܥ *yādaᶜ* 'knowing.'

§ 10.2 Object Suffixes with the Remaining Persons of the Perfect. The verbal stem of the first-person plural and the second persons undergoes no vocalic shift before the enclitic object pronouns; changes are made, however, in the endings: the 2nd masc. sing. becomes *CCaCtā-,* the 2nd fem. sing. becomes *CCaCti-,* the 2nd masc. pl. becomes *CCaCtonā-,* and the 1st pl. becomes *CCaCnā-.* The enclitic objects added to the forms that end in *-ā* are identical to those added to the 3rd fem. pl. (see §8.3).

	ܪܕ݂ܰܦ݂ܬ݁ *RDAPT*	ܪܕ݂ܰܦ݂ܬ݁ܝ *RDAPT*
+ 3 m s	ܪܕ݂ܰܦ݂ܬ݁ܳܝܗܝ *rdaptāy*	ܪܕ݂ܰܦ݂ܬ݁ܝܘܗܝ *rdaptiw*
+ 3 f s	ܪܕ݂ܰܦ݂ܬ݁ܳܗ *rdaptāh*	ܪܕ݂ܰܦ݂ܬ݁ܝܗ *rdaptih*

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+ 1 c s	ܪܕܰܦ݂ܬܳܢ *rdaptān*	ܪܕܰܦ݂ܬܺܝܢ *rdaptin*	
+ 1 c pl	ܪܕܰܦ݂ܬܳܢ *rdaptān*	ܪܕܰܦ݂ܬܺܝܢ *rdaptin*	
	ܪܕܰܦ݂ܬܳܢ *RDAPTON*	ܪܕܰܦ݂ܢ *RDAPN*	
+ 3 m s	ܪܕܰܦ݂ܬܳܢܳܝ *rdaptonāy*	ܪܕܰܦ݂ܢܳܝ *rdapnāy*	
+ 3 f s	ܪܕܰܦ݂ܬܳܢܳܗ *rdaptonāh*	ܪܕܰܦ݂ܢܳܗ *rdapnāh*	
+ 1 c s	ܪܕܰܦ݂ܬܳܢܳܢ *rdaptonān*		
+ 1 c pl	ܪܕܰܦ݂ܬܳܢܳܢ *rdaptonān*		

The 2nd fem. pl. takes the enclitic pronouns in the same manner
the masculine: *rdaptēnāy, rdaptēnāh*, &c.

§ 10.3 The Construct Singular. The construct is the second sta
of the noun to be introduced. It is used when two nouns or a nou
and a descriptive phrase are put together in a genitive or limiting r
lationship, i.e., the first noun is put into the construct state and
followed immediately by the second noun (usually emphatic) or b
the limiting term (prepositional phrase, e.g.).

For many nouns the construct state is formed by dropping the -
termination of the emphatic state, as *pārōqā* (emph) > *pārōq*
(const) and *ktābā* (emph) > *ktāb-* (const). Adjustments must b
made, however, in the stems of the following types of noun:

(a) stems that consist of only two consonants, stems that en
in three consonants, and stems ending in two consonants pre
ceded by a long vowel restore a full vowel, usually *-a-*, as *brā >
bar-, hayklā > haykal-, madnḥā > madnaḥ-, šmā > šem-* and
ᶜālmā > ᶜālam-. This category includes most feminines that en
in *-tā*, e.g., *atttā > attat-, malktā > malkat-, mdittā > mdinat-*
and *briktā > brikat-*.

(b) stems ending in two consonants (where there is no im-
plied schwa and where the two consonants are different) exhibi
a variety of forms, either *CCvC-* or *Cv̄C-* in shape. These are no
predictable from the emphatic state. Examples are: *baytā > bēt-,*

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gabrā > *gbar-*, *ᶜabdā* > *ᶜbed-*, *laḥmā* > *lḥem-*, *arᶜā* > *araᶜ-* and *tarᶜā* > *traᶜ-*.

Nouns that have been adjusted for the construct state may then be placed in construct with another noun (generally emphatic in state) or with a prepositional phrase, e.g.

ܬܪܥܡܠܟܘܬܐ	*traᶜ-malkutā*	palace (lit., "gate of kingship")
ܒܪ ܐܢܫܐ	*bar-nāšā*	person (lit., "son of man")
ܥܒܕ ܝܫܘܥ	*ᶜbed-išōᶜ*	Ebedjesus ("servant of Jesus")
ܡܠܟ ܡܠܟܐ	*mlek-malkē*	king of kings
ܒܪܝܟܬ ܒܢܫܐ	*brikat-b-neššē*	blessed among women

The construct state, or "chain" as it is sometimes called, cannot be considered free in Syriac, i.e., it generally occurs in set phrases and idiomatic constructions. The possessive constructions with *d-*, on the other hand, are quite free in formation. For example, ܒܝܬܐ ܕܐܒܗܬܐ *baytā d-abāhātā* and ܒܝܬܗܘܢ ܕܐܒܗܬܐ *baython d-abāhātā* both mean 'the (spiritual) fathers' house,' while the construct chain ܒܝܬ ܐܒܗܬܐ *bēt-abāhātā* is a set phrase with a particularized meaning, 'patriarchal see.' Both ܒܪܐ ܕܝܥܩܘܒ *brā d-yaᶜqōb* and ܒܪܗ ܕܝܥܩܘܒ *breh d-yaᶜqōb* mean 'Jacob's son, a son of Jacob,' while ܒܪܝܥܩܘܒ *bar-yaᶜqōb* is a proper name, Barjacobus.

§ 10.4 The Construct Plural. The construct plural for masculine-type nouns replaces the emphatic plural ending *-ē* with *-ay-*. In feminine-type nouns the final *-ā* of *-ātā* is dropped, giving a construct ending *-āt-*.

ܬܪܥܝܡܠܟܘܬܐ	*tarᶜay-malkutā*	courts, palaces
ܒܝܘܡܝ ܗܪܘܕܣ ܡܠܟܐ	*b-yawmay-hêrōdes malkā*	in the days of Herod the king
ܥܒܕܝ ܡܠܟܐ	*ᶜabday-malkā*	servants of the king

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ܡܠܟܬ ܐܪܥܐ	*malkāt-ar^cā*	queens of the earth
ܒܢܝ ܐܢܫܐ	*bnay-nāšā*	people ("sons of man")
ܥܒܕܝ ܫܠܡܐ	*^cābday-šlāmā*	peacemakers ("makers of peace'
ܐܢܬܘܢ ܙܥܘܪܝ ܗܝܡܢܘܬܐ	*atton z^cōray-haymānutā*	ye of little faith ("littl of faith")

§ 10.5 Adjectives in the Construct State. Adjectives occur in th construct state only when they are further limited by another word o phrase bound to them by the construct, as the following example show.

ܡܕܝܢܬܐ ܣܓܝܐܬ ܥܡܐ	*mdittā saggi'at-b-^cammā*	a city numerous in people, a populous city
ܐܢܬܬܐ ܡܠܝܬ ܛܝܒܘܬܐ	*atttā malyat-ṭaybutā*	a woman full of grace
ܒܢܝܢܫܐ ܣܓܝܐܝ ܝܘܡܬܗܘܢ	*bnaynāšā saggi'ay-b-yawmāthon*	aged people ("people many in their days")

§ 10.6 Adverbs. Adverbs are normally made from adjectives in the feminine singular absolute with the adverbial suffix - *'it,* for example ܫܪܝܪ *šarrir* 'true' > ܫܪܝܪܐܝܬ *šarrirā'it* 'truly,' and ܚܟܝܡ *ḥakkim* 'wise' > ܚܟܝܡܐܝܬ *ḥakkimā'it* 'wisely.'

Other adverbs are simply adjectives in the absolute state, as *saggi* 'very' and *ṭāb* 'quite.'

| ܣܓܝ ܥܬܝܪ ܗܘܐ. | *saggi ^cattir-wā.* | He was very rich. |
| ܚܕܝ ܛܒ ܒܗܕܐ. | *ḥdi ṭāb b-hādē.* | He was quite glad of that. |

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ܚܙܐ ܕܟܠ ܕܒܪܐ ܐܠܗܐ ܚܝ *ḥzā alāhā koll da-*   God saw all that he
ܘܗܐ ܛܒ ܫܦܝܪ. *ᶜbad w-hā ṭāb*   had made and, be-
        šappir.   hold, it was very
        good.

Vocabulary 10

NOUNS

ܐܝܕܐ *idā* (const *id-*, abs *yad*) pl *idē/idayyā* hand

ܟܗܢܐ *kāhnā* pl *-ē* priest

ܡܪܐ *mārā* (const *mārē*) pl ܡܪ̈ܝܐ *mārayyā/* ܡܪܘܬܐ *māraw-*
     wātā lord, master

ܡܪܝܐ *māryā* The Lord (used only of God and Christ)

ܢܘܗܪܐ *nuhrā* light

ܥܠܡܐ *ᶜālmā* (const *ᶜalam*) the world

ܪܒ ܟܗܢܐ *rabb-kāhnē* pl *rabbay-kāhnē* chief priest

ܪܫܐ *rêšā* head (often in construct, e.g., *rêš-abāhātā* patri-
     arch, bishop; *rêš-malakē* archangel); heading, chapter

ܬܠܡܝܕܐ *talmidā* disciple

ܬܪܥܐ *tarᶜā* (constr *traᶜ*) gate; chapter

ܬܪܥ ܡܠܟܘܬܐ *traᶜ-malkutā* pl *tarᶜay-malkutā* palace, court

ADJECTIVES

ܙܥܘܪ *zᶜōr* little, small

ܫܪܝܪ *šarrir* true, trusty, faithful

VERBS

ܕܡܟ *dmek* to sleep, go to sleep

ܗܦܟ *hpak* to return, go back

ܝܕܥ *idaᶜ* to know

ܝܠܕ *iled* to give birth, bear, beget

ܝܩܕ *iqed* to burn (intr.), catch fire

ܝܬܒ *iteb* to sit, sit down

ܢܗܪ *nhar* to be light, bright, to shine

OTHER

ܒܪܫܝܬ *b-rāšit* in the beginning (< בראשית)

PROPER NAME

ܐܘܪܫܠܡ *ōrêšlem* Jerusalem

Exercise 10

Read and translate:

ܐܢ̱ܬܘܢ ܐܝܟ ܐܒܘܟ ܘܢܘܣܐ ܕܒܠܬܐ. 1

ܗܒ ܠܝܬܪ ܗܘܐ ܓܝܪܐ ܕܩܪܒܗ. 2

ܕܝܪ ܕܬܪܐ ܐܬܟܐ ܠܐ ܢܕ ܒܝܪ ܡܝܢ ܕܐܟܬܐ ܗܘ. 3

ܗܡܐ ܐܝܬܝ ܗܘ ܕܡܠܬܐ ܫܪܝܪܬܐ ܕܢܒܝܐ. 4

ܒܬܪ ܗܢܐ ܡܢܗ ܗܘܐ ܗܘܐ ܠܡܠܬܐ ܡܢ ܠܒܪ ܐܠܬܝܪܘܗܝ... 5

ܐܟܝܚܒܘܗܝ ܗܒ ܪܝܢ ܫܪ ܕܒ ܢܕܪ ܪܝ ܩ ܚܬܗܘܢ. 6

ܗܒ ܡܥܒܕ ܠܒܬܐ ܚܠܝܬܐ. 7

ܫܒܝܪܬ ܠܐ ܢܚܒܝ ܣܝܡ. 8

ܘܗܘܒ ܟܬܒܬ ܕܬܐ ܡܠܟܬܐ ܡܠܟܘܬܐ. 9

ܗܒ ܡܥܒܕ ܫܝܒ ܚܠܝܬܐ ܢܗܝܪ ܐܡܪܗ ܒܪܝܢܐ ܒܠܬܐ. 10

ܠܟܬܐ ܪܐܦܗܝ ܡܢ ܢܒܣܗܝ ܡܢ ܠܒܠܝ 11

ܡܝܢ ܚܕܝ ܦܘܡ ܐܠܐ ܠܐ ܐܟܝܚܒܘܗܝ ܠܚܝ. 12

ܒܣܡܟܐ ܢܚ ܐܝܬ ܗܘܐ ܕܢܝܪ ܕܒܬ ܗܘܐ ܐܠ ܠܒܠܬ ܒܝܪܗܘ ܐܕܘܗܝ. 13
ܢܚܬܝ.

ܒܪܝܬ ܐܝܬܘܗܝ̱ ܗܘܐ ܠܒܠܬܐ. ܗܘܢܐ ܐܝܬ ܠܒܠܬܐ ܐܘܬܘܗܝ̱ 14
ܗܘܐ ܠܟܐ ܐܠܟ ܐܝܬܘܗܝ̱ ܡܠܟܐ. ܐܘܐ ܝܗܘܘܗܝ̱ ܗܘܐ ܗܢ ܠܒܠܬܐ.
ܢܗܝܪܐ ܐܝܬܘܗܝ̱ ܗܘܐ ܒܪܝܬ ܠܒ ܐܠܟܐ. ܠ ܕܒܝܪܗ
ܗܘܐ...✳

Translate into Syriac:

1. Did you see me going down to the little village near the city?
2. We sat down with our disciples near the palace.
3. In the days of the king our kingdom was great.
4. You (f s) drove him from my presence.
5. I know that people are not always wise.
6. We found him in the temple.
7. While the bishop was sitting with his disciples and trusty friends, the church caught fire.

ܐܺܝܕܰܥܬܳܐ ܕܫܰܒܥܣܰܪ

Lesson Eleven

§ 11.1 Paradigm of 'Hollow' Verbs: The Perfect. Verbs with an original second radical *w* or *y* are known as "hollow" verbs. The paradigm for the common type, *CāC* in the perfect, is as follows with an example from *qām* 'to rise up.'

3 m	ܩܳܡ	*qām*	(ܩܳܡܘ)	*qām(un)*
f	ܩܳܡܰܬ	*qāmat*	(ܩܳܡܶ݁ܝ)	*qām(ēn)*
2 m	ܩܳܡܬ	*qāmt*	ܩܳܡܬܘܢ	*qāmton*
f	ܩܳܡܬܝ	*qāmt*	ܩܳܡܬܶܝܢ	*qāmtēn*
1 c	ܩܳܡܶܬ	*qāmet*	ܩܳܡܢ	*qāmn(an)*

Active participles (note that *ālap*/glottal stop represents the second radical in the masc. sing.; *y* serves as the second radical in all others):

masc.	ܩܳܐܶܡ	*qāʾem*	ܩܳܝܡܝܢ	*qāymin*
fem.	ܩܳܝܡܳܐ	*qāymā*	ܩܳܝܡܳܢ	*qāymān*

A much rarer type is represented by *mit*, regularly inflected like *qām* but with the *-i-* vowel in the stem throughout (ܡܝܬ *mit,* ܡܝܬܰܬ *mitat,* ܡܝܬܬ *mitt,* ܡܝܬܶܬ *mitet,* &c., act. part.: ܡܳܐܶܬ *māʾet,* ܡܳܝܬܳܐ *māytā,* &c.).

§ 11.2 Paradigm of Geminate Verbs: The Perfect. Verbs whose second and third radical consonants are identical are known as geminate, or doubled, verbs; they are inflected similarly to the hollow verbs, the only differences being the length of the stem vowel and the 3rd fem. sing. and 1st sing., both of which are regularly formed with the doubled consonant of the second and third radicals; gemi-

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nation is lost in all other persons of the inflection. An example is from *ꜥal* (root √*ꜥLL*) 'to go in, enter':

3 m	ܥܠ	*ꜥal*	(ܥܠܘ)	*ꜥal(un)*
f	ܥܠܬ	*ꜥellat*	(ܥ)ܠܝ	*ꜥal(ēn)*
2 m	ܥܠܬ	*ꜥalt*	ܥܠܬܘܢ	*ꜥalton*
f	ܥܠܬܝ	*ꜥalt*	ܥܠܬܝܢ	*ꜥaltēn*
1 c	ܥܠܬ	*ꜥellet*	ܥܠܢ	*ꜥaln(an)*

Active participles:

masc.	ܥܐܠ	*ꜥā'el*	ܥܠܠܝܢ	*ꜥāllin*
fem.	ܥܠܠܐ	*ꜥāllā*	ܥܠܠܢ	*ꜥāllān*

Note that the masc. sing. participle is formed as though from a hollow root; others are predictably formed. The *ālap* is retained by convention in all forms of *ꜥal*, which is by far the most common geminate G verb; with other geminates *ālap* appears consistently only in the masc. sing. participle (e.g. √*QṢṢ* > ܩܐܨ *qā'eṣ*, ܩܨܨܐ *qāṣṣā*, ܩܨܨܝܢ *qāṣṣin*, ܩܨܨܢ *qāṣṣān*).

§ 11.3 Paradigm of II-*Âlap* Verbs.

The vocalic patterning of the perfect of all II-*ālap* verbs is similar. The *ālap*, which originally carried the glottal stop, is only vestigial, and the vowel that would have been carried by the glottal stop falls back onto the first radical consonant. An example is from *šel* (originally *š'el* √*Š'L*) 'to ask':

3 m	ܫܐܠ	*šel*	(ܫܐܠܘ)	*šel(un)*
f	ܫܐܠܬ	*šelat*	(ܫ)ܐܠܝ	*šel(ēn)*
2 m	ܫܐܠܬ	*šelt*	ܫܐܠܬܘܢ	*šelton*
f	ܫܐܠܬܝ	*šelt*	ܫܐܠܬܝܢ	*šeltēn*
1 c	ܫܐܠܬ	*šelet*	ܫܐܠܢ	*šeln(an)*

Active participles:

masc.	ܫܐܠ	*šā'el*	ܫܐܠܝܢ	*šālin*
fem.	ܫܐܠܐ	*šālā*	ܫܐܠܢ	*šālān*

§ 11.4 The Pleonastic Dative.

Fairly common in Syriac is the

pronominal repetition of a verbal subject after the verb with the preposition *l-* as a type of reflexive dative ("to do something for oneself"). Most such pronominal constructions have no translational value whatsoever.

ܛܪܒܬ ܠܗ ܓܝܪ *qerbat-lāh gēr malkutā da-šmayyā.*	The kingdom of heaven has drawn nigh.
ܡܛ ܠܗ ܓܝܪ ܐܝܟܢܐ ܕܐܡܪ. *qām leh gēr aykannā d-emar.*	He has risen as he said (he would).
ܗܦܟ ܠܗܘܢ ܬܘܒ ܠܐܘܪܫܠܡ. *hpak lhon tub l-ōrêš-lem.*	They turned back once more to Jerusalem.

This construction is especially common with verbs of motion, as can be seen in the above examples.

Vocabulary 11

NOUNS

ܐܟܠܩܪܨܐ *ākel-qarṣā* the Devil

ܗܓܡܘܢܐ *hegmōnā* governor

ܛܠܝܐ *ṭalyā* pl *ṭlāyē* (m) child

ܛܠܝܬܐ *ṭlitā* pl *ṭalyātā* child (female)

ܟܘܟܒܐ *kawkbā* (abs/const *kawkab-*) pl *-ē* star, heavenly body

ܡܓܘܫܐ *mgušā* pl *-ē* magus

ܡܕܢܚܐ *madnḥā* (const *madnaḥ-*) orient, east

ܥܢܐ *ʿānā* sheep (a collective, singular in form but plural in meaning, hence *syāmē;* generally construed as fem. sing.)

ܨܠܘܬܐ *ṣlōtā* pl *ṣlawwātā* prayer

ܪܥܝܐ *rāʿyā* pl *rāʿawwātā* shepherd

VERBS

ܡܝܬ *mit* to die

ܣܡ *sām* to put, place

ܥܠ *ʿal* to go in, enter

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ﭏﬞ *qām* to rise, arise, stand up, stop

ﬥﭏﬞ *šel* to ask, demand

OTHERS

ﬥﬡ *l'el* above (as a preposition, *l'el men*)

ﬡﭏﬞﬞ *'azzizā'it* strongly, vehemently

ﬡ ﬡﬞﬞ *'dammā d-* until

ﭏﬞﬞ *qdām* before, in front of (takes pron. encl. II: ﬡﬞﬞﬞﬞﬞﬞ
   qdāmaw 'before him')

IDIOMS

ﭏﬞﬞ ﬥﭏ *ekal qarṣā* to backbite, slander

PROPER NAME

ﬡﬞﬞﬞﬞ *hêrodes* Herod

Exercise 11

Read and translate:

1 ﭏﬞ ﭏﬞ ﬡﬞﬞ ﬡﬞﬞﬞ . ﬡﬞﬞ ﬡﬞﬞﬞﬞﬞ ﬥ ﬡﬞﬞﬞ
   ﬡﬞﬞ.

2 ﬡﬞﬞ ﭏﬞﬞ ﬡﬞﬞﬞ ﬡﬞﬞﬞﬞ ﬡﬞﬞﬞﬞﬞ ﬡﬞﬞﬞﬞﬞﬞﬞ
   ﭏﬞﬞ ﭏﬞﬞ ﬡﬞﬞﬞﬞ ﬡﬞﬞﬞﬞﬞ ﭏﬞﬞ ﭏﬞﬞ:
   ﭏﬞﬞ ﭏﬞﬞ.

3 ﭏﬞﬞﬞ ﬡﬞﬞﬞ ﬡﬞﬞﬞﬞ ﭏﬞﬞ ﬡﬞﬞﬞﬞﬞ ﭏﬞﬞﬞﬞ ﭏﬞﬞﬞ
   .ﬡﬞﬞﬞﬞﬞ

4 ﭏﬞﬞ ﬥ ﭏﬞﬞﬞﬞ ﬡﬞﬞﬞﬞ ﭏﬞﬞﬞﬞﬞ ﭏﬞﬞﬞﬞﬞ ﭏﬞﬞﬞ
   ﭏﬞﬞﬞ ﬡﬞﬞ.

5 ﬡﬞﬞﬞ ﬡﬞﬞﬞ ﬡﬞﬞﬞﬞﬞ ﬡﬞﬞ ﭏﬞﬞﬞﬞ ﭏﬞﬞﬞﬞ.

6 ﭏﬞﬞﬞﬞﬞ ﭏﬞﬞﬞﬞ ﭏﬞﬞﬞﬞﬞ ﭏﬞﬞﬞﬞﬞ ﭏﬞﬞﬞﬞﬞ ﭏﬞﬞﬞﬞﬞ
   ﭏﬞﬞﬞﬞﬞ ﭏﬞﬞﬞﬞ: ﭏﬞﬞﬞﬞﬞ ﭏﬞﬞﬞﬞﬞ ... ﬡﬞﬞﬞﬞ
   ﭏﬞﬞﬞﬞﬞ.

7 ﭏﬞﬞﬞ ﬡﬞﬞ ﬡﬞﬞ ﭏﬞﬞﬞﬞ ﬥ ﭏﬞﬞﬞﬞﬞ ﭏﬞﬞ ﬡﬞﬞﬞﬞﬞ ﭏﬞﬞﬞﬞﬞﬞ

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ܒܪܝܬܐ ܕܐܪܥܐ ܗܘܐ ܠܝܠ ܡܢ ܟܝܠ ܕܐܝܟ ܕܐܒܗܘܗܝ ܠܥܠܡ.

8 ܟܡܐ ܗܘܐ ܝܩܝܪ ܠܠܗܘܐ ܟܬܒܗ ܕܡܠܟܐ؟

9 ܡܢ ܐܝܢ ܗܘܩܕܡܢܐ ܠܠܗܡ ܗܘܐ ܗܘܪܐ ܐܝܟܠ ܗܝܢ ܕܢܪܢ ܠܗܐ؟

10 ܗܝܕ ܐܪܬܐ ܡܪܕܘܬܗ ܢܚܝܢ ܗܠܡ ܡܪܗ ܠܕܝܬܗܘܢ.

11 ܗܘܐ ܡܢ ܟܠ ܘܒܪܘܗܝ. ܘܒܠܬܐ ܘܐܝܟܪ ܒܐܪܐ ܠܐܝܟ ܐܠ ܠܒܬܗ
ܕܐܒܗܘܗܝ.

12 ܗܝܕ ܗܘܐ ܢܗܝܪ ܘܗܘܐ ܢܗܘܪܐ ܕܕܡܪܬܘܐ ܗܠܢܟ ܥܒܕ ܘܟܐܪܗ ܗܘܝܐ
ܗܗܘ ܢܗܘܪܐ ܕܠܬܐ.

Translate into Syriac:

1. I stood before him until he sat dawn.

2. We entered the man's house, seeking our enemies.

3. They know that the prophet's words are true.

4. They found me sitting in the wilderness with shepherds.

5. Truly I do not know where he is.

6. After that, the bishop returned to his churches with his disciples.

7. The magi came seeking a child whose star they had seen in the sky.

8. We were sitting on a mountain above the city.

9. Where is the city of the king of this land?

10. I pursued my enemies into the wilderness, and there I killed them.

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ܐܪܒܥܣܪ ܕܚܕܝܢ

Lesson Twelve

§ **12.1 Passive Participles.** The passive participles of all sound transitive G-form (Peal) verbs are patterned on *pᶜil (CCiC)* in the absolute, e.g.

ܩܛܠ *qtal*   > ܩܛܝܠ *qtil* 'killed'

ܫܠܚ *šlaḥ*   > ܫܠܝܚ *šliḥ* 'sent, dispatched'

ܟܬܒ *ktab*   > ܟܬܝܒ *ktib* 'written'

The passive participle behaves in every respect like a regular adjective:

	SINGULAR		PLURAL	
ABSOLUTE				
masc.	ܩܛܝܠ	*qtil*	ܩܛܝܠܝܢ	*qtilin*
fem.	ܩܛܝܠܐ	*qtilā*	ܩܛܝܠܢ	*qtilān*
EMPHATIC				
masc.	ܩܛܝܠܐ	*qtilā*	ܩܛܝܠܐ	*qtilē*
fem.	ܩܛܝܠܬܐ	*qtiltā*	ܩܛܝܠܬܐ	*qtilātā*

Orthographically similar to the passive participle is the adjectival pattern *paᶜᶜil (CaCCiC)*, like ܥܬܝܪ *ᶜattir* and ܚܟܝܡ *ḥakkim*. Care must be taken not to confuse the two, even though some roots produce both the passive participle and the adjective with similar meanings, e.g., ܢܛܝܠ *nṭil* and *naṭṭil*, both meaning 'heavy.'

Passive participles of various verb types:

(a) I-*ālap:* as in the perfect, because the *ālap* cannot have the

schwa the pattern would call for, it takes the vowel *a,* as ܐܟ݂ܠ *ekal* > ܐܟ݂ܠ *akil* 'eaten' and ܐܣܪ *esar* > ܐܣܝܪ *asir* 'captured.'

(b) II-*ālap:* as in the perfect, the *ālap* is only an orthographic vestige, as ܫܐܠ *šel* > ܫܐܝܠ *šil* (for original *š'il)* 'demanded, asked for.'

(c) I-*y:* as in the perfect, where the pattern would give *y* a schwa, it is pronounced *i,* as ܝܠܕ *iled* > ܝܠܝܕ *ilid* 'born' (not, however, following a proclitic, as *da-ylid).*

(d) hollow: as in the perfect, the original middle radical is lost, as ܣܐܡ *sām* > ܣܝܡ *sim* 'placed, put.'

(e) geminate: the passive participle is regularly and predictably formed, as ܒܙ *baz* > ܒܙܝܙ *bziz* 'robbed.'

(f) III-weak: the passive participles differ from all other types; they all conform to the following patterns exemplified by *bnā:*

masc.	ܒܢܐ	*bnē*	ܒܢܝܢ *bneyn*
fem.	ܒܢܝܐ	*banyā*	ܒܢܝܢ *banyān*

The passive-participial form from many intransitive verbs, particularly III-weak verbs, is used adjectivally, e.g., ܡܨܐ *mṣā* 'to be able' > ܡܨܐ *mṣē* 'able,' ܨܗܝ *ṣhi* 'to be thirsty' > ܨܗܐ *ṣhē* 'thirsty.'

Agents with passive constructions are usually indicated by the preposition *l-* or *men.*

ܛܠܝܐ ܕܪܚܝܡ ܠܐܒܘ	*ṭalyā da-rḥim l-abu*	a child loved by its father
ܫܠܝܚܐ ܕܫܠܝܚ ܡܢ ܡܠܟܐ	*šliḥā da-šliḥ men malkā*	a messenger sent by the king

Note also in the above examples that passive participles are not usually used as attributive adjectives but occur in relative-clause constructions.

§ 12.2 III-Weak Verbs with Pronominal Objects. Of the III-weak verbs with the pronominal objects, only the 3rd masc. sing. and the

3rd masc. pl. need special attention. The stem of the 3rd masc. sing. remains unchanged (as *ḥzā* 'he saw'); to this stem are added the pronominal endings given for the forms in *-ā-* (§8.3). The 3rd masc. pl. verb changes in pattern from *CCaw* to *CCa'u-* with *ālap* throughout the inflection.

		ܚܙܐ *ḤZĀ*		ܚܙܘ *ḤZAW*
+ 3 m s	ܚܙܝܗܝ	*ḥzāy*	ܚܙܐܘܗܝ	*ḥza'u*
+ 3 f s	ܚܙܗ	*ḥzāh*	ܚܙܐܘܗ	*ḥza'uh*
+ 2 m s	ܚܙܟ	*ḥzāk*	ܚܙܐܘܟ	*ḥza'uk*
+ 2 f s	ܚܙܟܝ	*ḥzāk*	ܚܙܐܘܟܝ	*ḥza'uk*
+ 1 c s	ܚܙܢ	*ḥzān*	ܚܙܐܘܢ	*ḥza'un*
+ 2 m pl	ܚܙܟܘܢ	*ḥzākon*	ܚܙܐܘܟܘܢ	*ḥza'ukon*
+ 2 f pl	ܚܙܟܝܢ	*ḥzākēn*	ܚܙܐܘܟܝܢ	*ḥza'ukēn*
+ 1 c pl	ܚܙܢ	*ḥzān*	ܚܙܐܘܢ	*ḥza'un*

The pronominal enclitics added to all other persons of the III-weak verb are identical to those given previously (§10.2), as 3rd fem. sing. ܚܙܬ *ḥzāt* (ܚܙܬܗ *ḥzāteh*, ܚܙܬܗ *ḥzātāh*, &c.), 2nd masc. sing. ܚܙܝܬ *ḥzayt* (ܚܙܝܬܝ *ḥzaytāy*, ܚܙܝܬܗ *ḥzaytāh*, &c.), 2nd fem. sing. ܚܙܝܬ *ḥzayt* (ܚܙܝܬܝܘ *ḥzaytiw*, ܚܙܝܬܗ *ḥzaytih*, &c.), 1st sing. ܚܙܬ *ḥzêt* (ܚܙܬܗ *ḥzêteh*, ܚܙܬܗ *ḥzêtāh*, &c.), 2nd masc. pl. ܚܙܝܬܘܢ *ḥzayton* (ܚܙܝܬܘܢܝ *ḥzaytonāy*, ܚܙܝܬܘܢܗ *ḥzaytonāh*, &c.), 2nd fem. pl. ܚܙܝܬܝܢ *ḥzaytēn* (ܚܙܝܬܝܢܝ *ḥzaytēnāy*, ܚܙܝܬܝܢܗ *ḥzaytēnāh*, &c.), and 1st pl. ܚܙܝܢ *ḥzayn* (ܚܙܝܢܝ *ḥzaynāy*, ܚܙܝܢܗ *ḥzaynāh*, &c.).

§ 12.3 *Abâ*, *Aḥâ*, and *Ḥmâ* with Pronominal Possessives.

The nouns *abā* 'father,' *aḥā* 'brother,' and *ḥmā* 'father-in-law' have the following singular forms with the pronominal suffixes:

	ܐܒܐ *ABĀ*		ܐܚܐ *AḤĀ*		ܚܡܐ *ḤMĀ*	
his	ܐܒܘܗܝ	*abu*	ܐܚܘܗܝ	*aḥu*	ܚܡܘܗܝ	*ḥmu*
her	ܐܒܘܗ	*abuh*	ܐܚܘܗ	*aḥuh*	ܚܡܘܗ	*ḥmuh*
your (m)	ܐܒܘܟ	*abuk*	ܐܚܘܟ	*aḥuk*	ܚܡܘܟ	*ḥmuk*
your (f)	ܐܒܘܟܝ	*abuk*	ܐܚܘܟܝ	*aḥuk*	ܚܡܘܟܝ	*ḥmuk*
my	ܐܒ	*āb*	ܐܚ	*āḥ*	ܚܡ	*ḥem*

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their (m)	ܐܒܘܗܘܢ *abuhon*	ܐܚܘܗܘܢ *ahuhon*	ܚܡܘܗܘܢ *ḥmuhon*
their (f)	ܐܒܘܗܝܢ *abuhēn*	ܐܚܘܗܝܢ *ahuhēn*	ܚܡܘܗܝܢ *ḥmuhēn*
your (m)	ܐܒܘܟܘܢ *abukon*	ܐܚܘܟܘܢ *ahukon*	ܚܡܘܟܘܢ *ḥmukon*
your (f)	ܐܒܘܟܝܢ *abukēn*	ܐܚܘܟܝܢ *ahukēn*	ܚܡܘܟܝܢ *ḥmukēn*
our	ܐܒܘܢ *abun*	ܐܚܘܢ *ahun*	ܚܡܘܢ *ḥmun*

Note especially the lengthened vowel with the first-person singular enclitic in *āb* and *āḥ,* and the form *ḥem.*

The construct state of *abā, aḥā,* and *ḥmā* is wanting.

Abā has two plurals, (1) *abāhē (abāhaw, abāhēh,* &c.) for 'fathers, progenitors' and (2) *abāhātā (abāhāteh, abāhātāh,* &c.) for 'spiritual fathers, ministers.' This is a common phenomenon among nouns that have more than one plural: the first plural, which is usually formed along regular lines, has a more concrete sense than the secondary plural, which is usually formed on a pattern that does not match the singular (i.e. a fem.-type plural like *abāhātā* from a masc. sing.) and has a more metaphorical sense.

Vocabulary 12

NOUNS

ܐܒܐ *abā* pl ܐܒܗܐ *abāhē/* ܐܒܗܬܐ *abāhātā* father

ܐܘܢܐ *awwānā* pl *-ē* abode, lodging

ܐܚܐ *aḥā* pl *aḥē* brother

ܚܪܢܐ *ḥrênā* (m) / ܚܪܬܐ *ḥrētā* (f) / pl ܚܪܢܐ *ḥrānē/* ܚܪܢܝܬܐ *ḥranyātā* other, another, someone else

ܓܠܝܠܝܐ *glilāyā* Galilean

ܕܪܬܐ ·*dārtā* pl *-ātā* courtyard

ܚܡܐ *ḥmā* pl ܚܡܗܐ *ḥmāhē* father-in-law

ܢܘܪܐ *nurā* (f) fire

ܡܨܥܬܐ *mṣaʿtā* (const *meṣʿat*) midst, middle

ܥܠܝܡܐ *ʿlaymā* pl *-ē* youth, young man, lad

ܥܠܝܡܬܐ *ʿlaymtā* young woman, maiden

ADJECTIVE

ܩܠܝܠ *qallil* little, little bit; swift

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VERBS

ـ&ܝ *ayti* to bring, take, lead

ܝܘܪ *ḥār* to look, gaze (*l*- at), pay heed (*b*- to)

ܟܦܪ *kpar b*- to deny, renounce

ܪܥܐ *r^cā* to tend, keep (flocks)

OTHERS

ܒܝܢܬ *baynāt* among, between

ܒܡܨܥܬ *b-meṣ^cat* in the middle/midst of

ܫܥܐ ܚܕܐ *šā^cā ḥdā* one hour

ܚܕܪ *ḥdār* around (+ pron. encl. II: ܚܕܪܘܗܝ *ḥdāraw* 'around him')

ܡܢ ܪܘܚܩܐ *men ruḥqā* from afar

PROPER NAMES

ܫܡܥܘܢ ܟܐܦܐ *šem^cōn kêpā* Simon Peter

ܦܝܠܛܘܣ *pilāṭos* Pilate

Exercise 12

Read and translate the following phrases:

1 ܡܠܟܐ ܕܝܗܘܕܝܐ

2 ܩܛܠܝܢ ܠܢܒܝܐ ܕܐܠܗܐ

3 ܠܡܢܐ ܥܒܕܬ ܗܟܢܐ

4 ܡܠܟܐ ܕܡܠܟܐ ܘܡܪܐ ܕܡܪܘܬܐ

5 ܢܒܥܐ ܕܐܝܟ ܪܘܚܐ ܡܢ ܐܠܗܐ

6 ܐܝܠܝܢ ܕܡܗܝܡܢܝܢ ܒܐܠܗܐ

7 ܕܠܐ ܚܛܝܢ ܗܘܘ

8 ܛܠܝܐ ܕܝܠܕܬ

9 ܚܙܐܘܗܝ ܡܢ ܪܘܚܩܐ ܥܠ ܐܘܪܚܐ

10 ܚܙܝܢ ܗܘܘ ܠܗ ܟܠܝܘܡ

11 ܚܕܪܘܗܝ ܕܐܬܪܐ ܕܓܠܝܠܐ

12 ܐܬܐ ܠܘܬܗ ܐ̈ܢܫܐ

13 ܡܢ ܡܕܝܢܬܐ ܕܥܒܪܘ ܥܠ ܫܪܒܐ

14 ܐܬܐ ܠܘܬܗ ܘܐܡܪ ܠܗ

Read and translate (beginning with this lesson, an occasional reading

will be given in a different script for practice):

ܘܐܟܪܙ ܐܟܪܙܐ ܘܫܠܚ ܐܝܟܢܐ ܐܟܬܒ ܗܘܘ ܗܘܬܐ 1
ܗܘܐ ܒܬܪܗ ܕܪܓ ܗܘܬ ܒܝܬ ܘܒܗܘܢ ܐܟܪܙܘܢ ܘܐܡܪܐ
ܘܒܬܪ ܕܒܝܢ ܗܘܐ ܘܐܝܟ ܐܟܪܙ ܗܘܐ ܘܒܪܗ ܐܝܟ ܗܘ ܗܘܐ ܐܟܪܙܘܢ
ܘܒܬܪ ܗܘܐ ܘܒܝܬ ܐܟܪܙܘܢ ܘܐܝܟ ܐܟܪܙ ܗܘܐ ܗܘܐ
ܘܗܘܐ ܐܝܟ ܘܗܝ ܘܐܝܟ ܐܟܪܙܘܢ ܗܘ ܐܝܟ ܘܐܝܟ ܐܟܪܙܘܢ
ܘܐܟܪܙܘܢ ܐܟܪܙ ܗܘܐ ܘܐܝܟ ܐܟܪܙܘܢ ܗܘ ܝܫܘܥ
ܘܐܟܪܙܘܢ ܐܝܟ ܗܘܝܘ ܐܟܪܙ ܘܐܟܪܙܘܢ ܐܟܪܙܘ
ܐܟܪܙܘ ܐܟܪܙ ܐܟܪܙ ܗܘ ܐܟܪܙܘܢ ܐܟܪܙ
ܐܟܪܙܘܢ ܐܟܪܙ ܐܝܟ ܐܝܟ ܠܐ ܐܟܬܒ ܐܟܪܙ ܐܟܬ ٭

ܐܡܪ ܠܗ ܚܙܐ ܠܗ ܡܢ ܡܢܐ ܐܬܐ ܡܠܟܐ ٢ ܐܡܪ ܠܗ ܐܡܪܐ
ܐܡܪܐ ܕܡܠܟܐ ܐܠܐ ܐܡܪ ܠܗ ܐܡܪ ܠܗ ܐܡܪ ܠܗ ܐܠܠܐ ٭

ܡܟܪܝܢ ܐܢܘܢ ܐܒܗܝܢ ܒܝܬ ܐܟܪ ٣ ٭

Translate into Syriac:

1. When I arose I found my disciples asleep.

2. They went to where the child was whose star was seen by them in the east.

3. His brothers saw him sitting in the middle of the courtyard with his father.

4. When the governor said to him, "Are you king of the Jews?" he said, "I didn't say that I am king. You said it."

5. Where are the children who were born there?

6. The young man looked at the maiden who was tending her father's sheep.

7. Jesus said, "You always have the poor with you."

8. When they saw the new church the king had built for them, they rejoiced greatly over it.

9. Thus did the king command us.

10. Why did you (pl) not come to me?

ܪܥܐ ܕܬܠܬܐܥܣܪ

Lesson Thirteen

§ 13.1 The Absolute State. The third state of the Syriac substantive is the absolute state (emphatic and construct have already been introduced). Although the absolute pertains primarily to predicate adjectives, nouns also occur in the absolute, the forms for which are as follows, e.g., for *malkā* 'king' and for *malktā* 'queen':

| masc. | ܡܠܟ *mlek* | ܡܠܟܝܢ *malkin* |
| fem. | ܡܠܟܐ *malkā* | ܡܠܟܢ *malkān* |

Masculine nouns drop the *-ā* termination of the emphatic state; for masculine nouns that do not end in two or more consonants, the absolute singular is identical to the construct singular. The same constraints on stems ending in two or more consonants given for the construct apply to the absolute singular, e.g., *madnḥā > madnaḥ* and *ᶜālmā > ᶜalam*. The same unpredictability that was seen for the construct singular exists for many of these nouns, e.g., *malkā > mlek, baytā > bēt, yawmā > yōm, brā > bar* and *zabnā > zban*.

Feminine singulars in *-tā* drop the *-tā* and replace it with *-ā*, as *malktā > malkā* and *melltā > mellā*. This may cause changes in the stem, e.g., *mṣaᶜtā > meṣᶜā*.

Nouns on the emphatic pattern *CuCCā* form the absolute on the pattern *CCuC*, as ܓܘܫܡܐ *gušmā* 'body' > ܓܫܘܡ *gšum* and ܫܘܒܚܐ *šubḥā* 'glory' > ܫܒܘܚ *šbuḥ*.

The absolute state occurs infrequently in unbound forms. Common, however, is ܐܢܫ *nāš* (absolute of ܐܢܫܐ *nāšā* 'people') for

'somebody, anybody' and the negative ܠܐ‎ܐܢܫ *lā-nāš* 'nobody.'

The absolute singular occurs with *koll* when it means 'every,' as in ܟܠ ܝܘܡ‎ *koll yōm* 'every day,' ܟܠ ܙܒܢ‎ *koll zban* 'every time, always,' ܟܠ ܐܢܫ‎ *koll nāš* 'everybody,' ܟܠ ܡܠܐ‎ *koll mellā* 'every word,' and ܟܠ ܡܕܝܢܐ‎ *koll mdinā* 'every city.'

The absolute singular also occurs in many compounds such as ܕܠܐ‎ܢܡܘܣ *d-lā-nāmōs* 'lawless,' ܡܣܟܢܐ ܒܪܘܚ‎ *meskênē b-ruḥ* 'poor in spirit' and ܚܝܐ ܕܠܥܠܡ‎ *ḥayyē da-l-ᶜālam* 'life eternal.'

The absolute is the normal state with numbers (see following paragraph), as in ܬܠܬܐ ܝܘܡܝܢ‎ *tlātā yawmin* 'three days' and ܫܥܐ ܚܕܐ‎ *šāᶜā ḥdā* 'one hour.'

The typical endings of all three states of the noun are as follows:

	SINGULAR		PLURAL	
	MASCULINE	FEMININE	MASCULINE	FEMININE
ABSOLUTE	—	-*ā*	-*in*	-*ān*
EMPHATIC	-*ā*	-*tā*	-*ē*	-*ātā*
CONSTRUCT	—	-*at*-	-*ay*-	-*āt*-

§ 13.2 Numbers. In common with other Semitic languages, Syriac uses a feminine-appearing number with masculine nouns and a masculine-appearing number with feminine nouns. This phenomenon, known as chiastic concord, applies to the numbers from 'three' through 'ten' and to the units '-three' through '-nine' in all compound numbers. 'One' and 'two' are irregular adjectives, and the tens from twenty on are invariable.

	WITH MASCULINE NOUNS		WITH FEMININE NOUNS	
1	ܚܕ	*ḥad*	ܚܕܐ	*ḥdā*
2	ܬܪܝܢ	*trēn*	ܬܪܬܝܢ	*tartēn*
3	ܬܠܬܐ	*tlātā*	ܬܠܬ	*tlāt*
4	ܐܪܒܥܐ	*arbᶜā*	ܐܪܒܥ	*arbaᶜ*
5	ܚܡܫܐ	*ḥammšā*	ܚܡܫ	*ḥammeš*

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6	ܐܫܬ(ܐ)	*(e)štā*	ܫܬ	*šet*
7	ܫܒܥܐ	*šabʿā*	ܫܒܥ	*šbaʿ*
8	ܬܡܢܝܐ	*tmānyā*	ܬܡܢܐ	*tmānē*
9	ܬܫܥܐ	*tešʿā*	ܬܫܥ	*tšaʿ*
10	ܥܣܪܐ	*ʿesrā*	ܥܣܪ	*ʿsar*

Above ten, the 'teen element *(-ʿsar/-ʿsrē)* is invariable:

11	ܚܕܥܣܪ	*ḥdaʿsar*	ܚܕܥܣܪܐ	*ḥdaʿsrē*
12	ܬܪܥܣܪ	*treʿsar*	ܬܪܬܥܣܪܐ	*tartaʿsrē*
13	ܬܠܬܥܣܪ	*tlāttaʿsar*	ܬܠܬܥܣܪܐ	*tlātaʿsrē*
14	ܐܪܒܥܬܥܣܪ	*arbaʿtaʿsar*	ܐܪܒܥܣܪܐ	*arbaʿsrē*
15	ܚܡܫܬܥܣܪ	*hammeštaʿsar*	ܚܡܫܥܣܪܐ	*hammšaʿsrē*
16	ܫܬܥܣܪ	*šettaʿsar*	ܫܬܥܣܪܐ	*šettaʿsrē*
17	ܫܒܥܬܥܣܪ	*šbaʿtaʿsar*	ܫܒܥܣܪܐ	*šbaʿsrē*
18	ܬܡܢܬܥܣܪ	*tmāntaʿsar*	ܬܡܢܥܣܪܐ	*tmānaʿsrē*
19	ܬܫܥܬܥܣܪ	*tšaʿtaʿsar*	ܬܫܥܣܪܐ	*tšaʿsrē*

The feminines 'teens all have alternative pronunciations: *ḥdaʿesrē, tartaʿesrē, tlātaʿesrē, arbʿesrē, hammšaʿesrē, šettʿesrē, šbaʿesrē, tmānaʿesrē, tšaʿesrē.*

The higher numbers are invariable and are as follows:

ܥܣܪܝܢ	*ʿesrin* 20		*matā,* pl ܡܘܬܐ
ܬܠܬܝܢ	*tlātin* 30		*mawwātā)* 100
ܐܪܒܥܝܢ	*arbʿin* 40	ܡܬܝܢ	*mateyn* 200
ܚܡܫܝܢ	*hammšin* 50	ܬܠܬܡܐ	*tlātmā* 300, &c.
ܐܫܬܝܢ(ܐ)	*(e)štin* 60	ܐܠܦ	*ālep* pl *alpin* (emph
ܫܒܥܝܢ	*šabʿin* 70		*alpā* pl *alpē)*
ܬܡܢܝܢ	*tmānin* 80		1000
ܬܫܥܝܢ	*tešʿin* 90	ܪܒܘ	*rebbō* pl *rebbwān*
ܡܐ	*mā* (emph ܡܬܐ		10,000, myriad

In compound numbers, the higher number generally comes first and lower numbers are joined by the conjunction *w(a)-*, e.g.

ܘܬܡܢܝܢ ܐܪܒܥܡܐ	*arbaʿmā wa-tmānin*	four hundred eighty-
ܘܬܠܬܐ	*wa-tlātā*	three

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ܟܠܦ̈ܝܢ ܫܒܥܐ	*šabʿā alpin wa-tlātmā*	seven thousand,
ܘܬܠܬܡܐܐ ܘܫܒܥܐ	*w-šabʿā*	three hundred and seven

The number object usually stands in the absolute plural following the number, e.g.

ܬܠܬܐ ܝܘܡܝܢ	*tlātā yawmin*	three days
ܐܪܒܥ ܫܥܝܢ	*arbaʿ šāʿin*	four hours
ܫܒܥ ܫܢܝܢ	*šbaʿ šnin*	seven years

The emphatic plural also occurs after the numbers for the definite sense, e.g.

ܬܠܬܐ ܡܓܘ̈ܫܐ	*tlātā mgušē*	the three magi
ܬܠܬܐ ܝܘܡܬܐ	*tlātā yawmātā*	the three days
ܫܒܥ ܬܘܪ̈ܬܐ ܛܒ̈ܬܐ	*šbaʿ tawrātā ṭābātā*	The seven good kine are seven years;
ܫܒܥ ܐܢܝܢ ܫܢܝ̈ܢ	*šbaʿ-ennēn šnin wa-*	and the seven
ܘܫܒܥ ܫܒ̈ܠܐ ܛܒ̈ܬܐ	*šbaʿ šebblē ṭābātā*	good ears, seven
ܫܒܥ ܫܢܝ̈ܢ	*šbaʿ šnin*	years.

The numbered object may also precede the number in the emphatic state, e.g.

ܝܪ̈ܚܐ ܚܡܫܐ	*yarḥē hammšē*	five months
ܡܠ̈ܟܐ ܬܡܢܬܥܣܪ	*malkē tmāntaʿsar*	eighteen kings

For 'both,' the number 'two' forms a construct with the pronouns, e.g.

ܬܪ̈ܝܗܘܢ	*trayhon*	both of them (m)
ܬܪ̈ܬܝܗܝܢ	*tartayhēn*	both of them (f)

For 'the three of them' &c., the pronouns are attached to construct forms of the numbers, e.g.

ܬܠ̈ܬܝܗܘܢ	*tlātayhon*	the three of them (m)
ܐܪ̈ܒܥܬܝܗܝܢ	*arbʿātayhēn*	the four of them (f)

§ **13.3 Ordinals.** The adjectival ordinal numbers, which function as

ordinary adjecives, are as follows:

	MASCULINE		FEMININE	
1st	ܩܕܡܝܐ	qadmāyā	ܩܕܡܝܬܐ	qadmāytā
2nd	ܬܪܝܢܐ	trayyānā	ܬܪܝܢܝܬܐ	trayyānitā
3rd	ܬܠܝܬܝܐ	tlitāyā	ܬܠܝܬܝܬܐ	tlitāytā
4th	ܪܒܝܥܝܐ	rbi^{c}āyā	ܪܒܝܥܝܬܐ	rbi^{c}āytā
5th	ܚܡܝܫܝܐ	ḥmišāyā	ܚܡܝܫܝܬܐ	ḥmišāytā
6th	ܫܬܝܬܝܐ	štitāyā	ܫܬܝܬܝܬܐ	štitāytā
7th	ܫܒܝܥܝܐ	šbi^{c}āyā	ܫܒܝܥܝܬܐ	šbi^{c}āytā
8th	ܬܡܝܢܝܐ	tmināyā	ܬܡܝܢܝܬܐ	tmināytā
9th	ܬܫܝܥܝܐ	tši^{c}āyā	ܬܫܝܥܝܬܐ	tši^{c}āytā
10th	ܥܣܝܪܝܐ	^{c}sirāyā	ܥܣܝܪܝܬܐ	^{c}sirāytā

The ordinal for 'first' is a suppletion form that has no relation to the number 'one.' 'Second' is an exceptional form. The rest of the ordinals, from 'third' through 'tenth' are formed on the pattern $CCiC\bar{a}y\bar{a}$ (m), $CCiC\bar{a}yt\bar{a}$ (f)

A secondary ordinal construction is noun modified by d- + numeral, as in ܪܫܐ ܕܬܠܬܐ *rêšā da-tlātā* 'chapter three' (as opposed to ܬܠܝܬܝܐ ܪܫܐ *rêšā tlitāyā* 'the third chapter'[1]).

§ 13.4 The Infinitive: G-Verbs.
The infinitives of all sound G-form verbs are made on the pattern *meCCaC*, e.g. ܩܛܠ *qṭal* > ܡܩܛܠ *meqṭal*, ܫܠܚ *šlaḥ* > ܡܫܠܚ *mešlaḥ* and ܟܬܒ *ktab* > ܡܟܬܒ *mektab*.

Note the patterns for the infinitives of the following verb types:

(1) The *n* of I-*n* verbs assimilates to the second radical, as ܢܦܠ *npal* > ܡܦܠ *meppal* and ܢܛܪ *nṭar* > ܡܛܪ *meṭṭar*.

(2) I-*ālap* verbs

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[1]I.e. the third in any series, as in "the third chapter we have studied this week," which is not necessarily chapter number three.

(a) with imperfects (see §14.3) in -o- are like ܐܟܠ *eḵal* > ܡܐܟܠ *meḵal*.

(b) with imperfects in -a- are like ܐܡܪ *emar* > ܡܐܡܪ *mê-mar*.

(3) III-weak verbs follow the pattern of ܒܢܐ *bnā* > ܡܒܢܐ *mebnā*, but when *mebnā* is followed by pronominal enclitics it becomes *mebny-*.

(4) hollow verbs assume the pattern of ܩܡ *qām* > ܡܩܡ *mqām*.

The infinitive is generally used with *l-* to indicate purpose, e.g.

| ܐܬܝܢ ܠܡܣܓܕ ܠܗ. *etayn l-mesgad leh.* | We have come to worship him. |

and in complementary constructions with adjectives and verbs like *meškaḥ* 'able,' *ṣbā* 'to want' and others, as in the following:

ܠܐ ܡܫܟܚ ܐܝܠܢܐ ܛܒܐ ܦܐܪܐ ܒܝܫܐ ܠܡܥܒܕ. *lā meškaḥ ilānā ṭābā pêrē bišē l-mecbad.*	A good tree cannot make bad fruit.
ܨܒܐܢܐ ܠܡܩܡ. *ṣābe-nā la-mqām.*	I want to get up.
ܠܐ ܬܕܚܠ ܠܡܣܒ ܠܡܪܝܡ ܐܬܬܟ. *lā tedḥal l-messab l-maryam atttāk.*	Do not fear to take Mary as your wife.

§ 13.5 Infinitives with Pronominal Objects.

Pronominal objects are suffixed directly to infinitives; the pronominal enclitics I are used as infinitival objects. Suffixation of vowel-initial enclitics results in the reduction of the infinitival stem from *meCCaC* to *meCCC-;* with the 2nd-person plural enclitics *(-kon, -kēn)*, the stem remains *meCCaC-*, e.g., from *qṭal:*

+ 3 m	ܡܩܛܠܗ *meqṭleh*	ܡܩܛܠ ܐܢܘܢ *meqṭal-ennon*
+ 3 f	ܡܩܛܠܗ *meqṭlāh*	ܡܩܛܠ ܐܢܝܢ *meqṭal-ennēn*
+ 2 m	ܡܩܛܠܟ *meqṭlāk*	ܡܩܛܠܟܘܢ *meqṭalkon*

| + 2 f | ܡܶܩܛܠܶܟ݂ | meqṭlek | ܡܶܩܛܠܟ݂ܶܢ | meqṭalkēn |
| + 1 c | ܡܶܩܛܠܰܢ | meqṭlan | ܡܶܩܛܠܰܢ | meqṭlan |

The infinitive of III-weak roots changes from *meCCā* to *meCCy-* before the vowel-initial enclitics; it remains *meCCā* with the 2nd-person plural enclitics, e.g., from *ḥzā:*

+ 3 m	ܡܶܚܙܝܶܗ	meḥzyeh	ܡܶܚܙܐ ܐܶܢܘܢ	meḥzā-ennon
+ 3 f	ܡܶܚܙܝܳܗ̇	meḥzyāh	ܡܶܚܙܐ ܐܶܢܶܝܢ	meḥzā-ennēn
+ 2 m	ܡܶܚܙܝܳܟ݂	meḥzyāk	ܡܶܚܙܳܟ݂ܘܢ	meḥzākon
+ 2 f	ܡܶܚܙܝܶܟ݂	meḥzyek	ܡܶܚܙܳܟ݂ܶܢ	meḥzākēn
+ 1 c	ܡܶܚܙܝܰܢ	meḥzyan	ܡܶܚܙܝܰܢ	meḥzyan

Vocabulary 13

NOUNS

ܐܘܪܚܳܐ *urḥā* (abs *uraḥ*) pl *-ātā* (f) way, road

ܢܳܫܳܐ *nāšā* (abs *nāš,* abs pl *nāšin*) human being, person[1]; kinsfolk, people (with pron. encl. II for the plural, *nāšēh da-mdittā* 'the people/inhabitants of the city'); the abs. *nāš* and the negative *lā nāš* are used for 'somebody' and 'nobody'; the abs. pl. *nāšin* is used for 'some people'

ܒܶܬ ܩܒܘܪܳܐ *bēt-qburā* sepulchre

ܚܰܕ ܒܫܰܒܳܐ *ḥad-bšabbā* Sunday

ܚܰܝܷ̈ *ḥayyē* (pl) life

ܟܷܐܦܳܐ *kêpā* (f) rock, stone

ܡܰܠܦܳܢܳܐ *mallpānā* pl *-ē* teacher

ܫܠܳܡܳܐ *šlāmā* peace

ܫܪܳܪܳܐ *šrārā* truth

ADJECTIVES

ܡܶܫܟܰܚ *meškaḥ* able (*l-* + infinitive, 'able to'), possible

ܩܰܕܡܳܝ *qadmāy* first, former

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[1]Usually *bar-nāšā* in the meaning of 'person.'

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VERBS

ܦܫ *pāš* to remain

ܨܒܐ *ṣbā* to want (*l-* + infinitive, 'to want to')

ܩܕܡ *qdam* to precede

ܫܠܡ *šlem* to be finished, over, concluded

ܫܩܠ *šqal* to lift, take up, remove

OTHERS

ܐܟܚܕܐ *akhdā* together

ܐܠܐ ܐܢ *ellā en* unless, except that

ܐܠܘ *ellu* if (introduces impossible, contrafactual conditionals)

ܐܢ *en* if (introduces possible conditionals)

ܗܫܐ *hāšā* now

ܡܕܥ *medda‹* (infinitive of *ida‹*) knowing, to know

ܬܘܒ *tub* again, once more

PROPER NAMES

ܝܘܣܦ *yōsep* Joseph

ܡܪܝܡ *maryam* Mary

ܡܓܕܠܝܐ *magdlāyā* (m) *magdlāytā* (f) Magdalene

ܬܐܘܡܐ *tōmā* Thomas

Exercise 13

Read and translate:

ܠܡܢܐ ܨܒܐ ܐܢܬ ܠܡܦܫ ܐܟܐ؟ 1

ܫܠܡ ܥܒܕ ܐܢܬ ܠܗܘܢ. ܫܠܡ ܕܝܢ ܫܩܠ ܐܢܬ ܗܘ ܠܗܘܢ. 2
ܠܐ ܗܘܐ ܗܟܢ ܕܩܕܡ ܠܟ ܐܠܐ ܩܕܡ ܐܢܬ ܠܗܘܢ.

ܠܐ ܩܕܡܬ ܐܢܟ ܠܐܬܟܐ ܠܘܬܝ. 3

ܨܒܐ ܐܢܟ ܠܡܐܬܐ ܠܘܬܗ. 4

ܠܐ ܩܕܡܬ ܐܟܚܕܗ ܠܐܬܟܪ ܫܠܡ. 5

ܐܡܬܝ ܨܒܐ ܐܢܬ ܠܡܐܟܠ ܗܘܐ. 6

7 ܪܝܬ ܐܢܐ ܠܡܣܪܚܘ.

8 ܘܐܠܚܕ ܕܐܪܬ ܐܢܐ ܢܕܒ ܐܢܐ ܐܣܘܐܟܘ. ܐܬܘܪ. ...

9 ܣܘܒܥܣܐ ܕܒ ܐܬܐ ܡܕܡ ...

10 ܡܢ ܥܠܬܐ ...

Translate into Syriac:

1. After three days, on Sunday, she went to the tomb and found the rock removed.

2. Some people put a fire in the middle of the courtyard and sat around it.

3. A young woman looked at the man who had come into their midst and knew that he was of Jesus' disciples.

4. There is no abode for the poor in the wilderness.

5. After a little while they went together to lift the stone from its place.

6. If I had seen you I would have recognized (known) you.

ܪܝܫܐ ܕܐܪܒܥܬܥܣܪ

Lesson Fourteen

§ 14.1 The Imperfect and Imperative of G-Verbs: Sound Roots. Verbs with sound roots are inflected in the imperfect with a combination of pre- and post-formatives. The imperfect also has a stem vowel between the second and third radicals, but this stem vowel is reduced to schwa in those persons that have post-formatives. Most transitive verbs have *-o-* as the stem vowel of the imperfect, giving an imperfect stem of - *CCoC-*. A model imperfect inflection of *ktab* follows. Note that *syāmē* dots are put on the feminine plural forms only.

3 m	ܢܟܬܘܒ	*nektob*	ܢܟܬܒܘܢ	*nektbun*
f	ܬܟܬܘܒ	*tektob*	ܢܟܬܒܢ	*nektbān*
2 m	ܬܟܬܘܒ	*tektob*	ܬܟܬܒܘܢ	*tektbun*
f	ܬܟܬܒܝܢ	*tektbin*	ܬܟܬܒܢ	*tektbān*
1 c	ܐܟܬܘܒ	*ektob*	ܢܟܬܘܒ	*nektob*

Imperative forms are made from this same stem by dropping the pre-formatives and restoring the stem vowel if it has been reduced:

masc.	ܟܬܘܒ	*ktob*	(ܟܬܘܒܘܢ	*ktob(un)*
fem.	ܟܬܘܒܝ	*ktob*	(ܟܬܘܒܝܢ	*ktob(ēn)*

Most intransitive and III-guttural verbs have *-a-* as the stem vowel of the imperfect, and a very few have *-e-* as the stem vowel. The inflection is unaffected, e.g., *qreb,* imperfect *neqrab:*

3 m	ܢܩܪܒ	*neqrab*	ܢܩܪܒܘܢ	*neqrbun*
f	ܬܩܪܒ	*teqrab*	ܢܩܪܒܢ	*neqrbān,* &c.

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The imperative is regularly formed from the imperfect:

masc.	ܩܪܒ	*qrab*	(ܩܪܒܘܢ)	*qrab(un)*
fem.	ܩܪܒ	*qrab*	(ܩܪܒܝܢ)	*qrab(ēn)*

Most intransitive verbs that do not fall into one of the special categories below (§§14.2–14.8) have imperfects with -*o*- as the characteristic vowel, e.g.,

ܢܗܦܘܟ	<	ܗܦܟ	*hpak* > *nehpok*	ܢܩܕܘܡ	<	ܩܕܡ	*qdam* > *neqdom*
ܢܟܬܘܒ	<	ܟܬܒ	*ktab* > *nektob*	ܢܩܛܘܠ	<	ܩܛܠ	*qtal* > *neqtol*
ܢܥܪܘܩ	<	ܥܪܩ	*ᶜraq* > *neᶜroq*	ܢܪܕܘܦ	<	ܪܕܦ	*rdap* > *nerdop*
ܢܦܩܘܕ	<	ܦܩܕ	*pqad* > *nepqod*	ܢܫܒܘܩ	<	ܫܒܩ	*šbaq* > *nešboq*
ܢܦܪܘܣ	<	ܦܪܣ	*pras* > *nepros*	ܢܫܩܘܠ	<	ܫܩܠ	*šqal* > *nešqol*

Most intransitive, as well as II- and III-guttural verbs have -*a*- as the imperfect vowel, e.g.

ܢܫܟܚ	<	ܐܫܟܚ	*eškaḥ* > *neškaḥ*	ܢܥܡܪ	<	ܥܡܪ	*ᶜmar* > *neᶜmar*
ܢܕܒܪ	<	ܕܒܪ	*dbar* > *nedbar*	ܢܩܪܒ	<	ܩܪܒ	*qreb* > *neqrab*
ܢܕܡܟ	<	ܕܡܟ	*dmek* > *nedmak*	ܢܪܗܛ	<	ܪܗܛ	*rheṭ* > *nerhaṭ*[2]
ܢܟܦܪ	<	ܟܦܪ	*kpar* > *nekpar*	ܢܪܗܡ	<	ܪܗܡ	*rhem* > *nerham*
ܢܢܗܪ	<	ܢܗܪ	*nhar* > *nenhar*	ܢܫܐܠ	<	ܫܐܠ	*šel* > *nešal*
ܢܣܩ	<	ܣܠܩ	*sleq* > *nessaq*[1]	ܢܫܠܚ	<	ܫܠܚ	*šlaḥ* > *nešlaḥ*
ܢܥܒܪ	<	ܥܒܪ	*ᶜbar* > *neᶜbar*	ܢܫܠܡ	<	ܫܠܡ	*šlem* > *nešlam*
ܢܥܕܪ	<	ܥܕܪ	*ᶜdar* > *neᶜdar*	ܢܫܡܥ	<	ܫܡܥ	*šmaᶜ* > *nešmaᶜ*

A very few verbs have -*e*- as the imperfect vowel, e.g.

$$\text{ܢܥܒܕ} \quad < \quad \text{ܥܒܕ} \qquad \text{ᶜbad} > \text{neᶜbed}$$

§ 14.2 The Imperfect Inflection of I-*n* Verbs.
Verbs with *n* as first radical show a regular assimilation of the *n* to the second radical in the imperfect, as *npaq* > *neppoq*. Thereafter the inflection is

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[1]Note that the *l* assimilates to the *s*, just as the *l* of *ezal* assimilates to the *z* in certain forms, but the *l* is dropped in orthography in this form.

[2]The imperative of ܪܗܛ *rheṭ* is irregular: ܗܪܛ *harṭ*.

regular.

3 m	ܢܦܩ	*neppoq*	ܢܦܩܘܢ	*neppqun*
f	ܬܦܩ	*teppoq*	ܢܦܩܢ	*neppqān*
2 m	ܬܦܩ	*teppoq*	ܬܦܩܘܢ	*teppqun*
f	ܬܦܩܝܢ	*teppqin*	ܬܦܩܢ	*teppqān*
1 c	ܐܦܩ	*eppoq*	ܢܦܩ	*neppoq*

The imperative is a form, derived from the imperfect, that has lost
the first radical altogether:

masc.	ܦܩ	*poq*	(ܘ)ܦܩ	*poq(un)*
fem.	ܦܩ	*poq*	(ܝ)ܦܩ	*poq(ēn)*

Almost all I-*n* verbs, as well as a few other irregular verbs like *ida^c*
and *iteb*, form their imperfects in this manner, e.g.:

ܢܛܪ < ܢܛܪ *ntar > nettar*   ܢܣܒ < ܢܣܒ *nsab > nessab*

ܢܚܬ < ܢܚܬ *nhet > nehhot*   ܝܕܥ < ܝܕܥ *ida^c > nedda^c*

ܢܦܠ < ܢܦܠ *npal > neppel*   ܝܬܒ < ܝܬܒ *iteb > netteb*

ܢܦܩ < ܢܦܩ *npaq > neppoq*

The notable exception, given above, is *nhar* 'to shine,' with imper-
fect *nenhar* without assimilation.

Also to this category belongs ܢܬܠ *nettel* (cf. Hebr. נתן), the sup-
pletionary verb that serves as the imperfect of ܝܗܒ *y(h)ab* 'to give'
(imperative ܗܒ *hab).*

§ 14.3 The Imperfect of I-*Âlap* Verbs. I-*âlap* verbs fall into two
categories in the imperfect:

(1) If the imperfect vowel is *o,* the vowel of the personal pre-
fixes is *-e-,* as expected from the paradigm given in §14.1. The
ālap of the first radical is retained as a historical spelling, except
in the imperative, where the *ālap* has the vowel *a.* Examples are
ܐܟܠ *ekal >* ܢܟܠ *nekol,* inf ܡܟܠ *mekal,* impt ܐܟܘܠ *akol,* and ܐܚܕ
ehad > ܢܚܘܕ *nehod,* inf ܡܚܕ *mehad,* impt ܐܚܘܕ *ahod.*

(2) If the imperfect vowel is *-a-*, the vowel of the personal prefixes is *-ê-;* the infinitive is similarly formed as *mêCaC.* The initial vowel in the imperative is *e*. Examples are ܐܒܕ *ebad* > ܢܐܒܕ *nêbad,* inf ܡܐܒܕ *mêbad,* impt ܐܒܕ *ebad,* and ܐܡܪ *emar* > ܢܐܡܪ *nêmar,* inf ܡܐܡܪ *mêmar,* impt ܐܡܪ *emar.*

Note the anomalous imperative of ܐܙܠ *ezal* > ܢܐܙܠ *nêzal,* inf ܡܐܙܠ *mêzal,* impt ܙܠ *zel.*

§ 14.4 The Imperfect of I-*y* Verbs.

I-*y* verbs normally form the imperfect exactly as though they were I-*âlap*—the imperfects are even written with an *ālap* as the first radical. The only difference lies in the imperative, which reverts to *y*-initial.

Examples are ܝܠܕ *iled* > ܢܐܠܕ *nêlad,* inf ܡܐܠܕ *mêlad,* impt ܝܠܕ *ilad,* and ܝܩܕ *iqed* > ܢܐܩܕ *nêqad,* inf ܡܐܩܕ *mêqad,* impt ܝܩܕ *iqad.*

Exceptional in this category are ܝܬܒ *iteb* 'to sit' and ܝܕܥ *idaᶜ* 'to know,' which form their imperfects are though they were I-*n,* ܢܬܒ *netteb* and ܢܕܥ *neddaᶜ* (see above, §14.2). Other forms derived from the imperfect are predictable, inf ܡܬܒ *mettab* and ܡܕܥ *meddaᶜ,* impt ܬܒ *teb* and ܕܥ *daᶜ.*

§ 14.5 The Imperfect of III-Weak Verbs.

All verbs with a weak third radical are inflected in the imperfect on the following model from *bnā* 'to build':

3 m	ܢܒܢܐ	*nebnē*	ܢܒܢܘܢ	*nebnōn*
f	ܬܒܢܐ	*tebnē*	ܢܒܢܝܢ	*nebnyān*
2 m	ܬܒܢܐ	*tebnē*	ܬܒܢܘܢ	*tebnōn*
f	ܬܒܢܝܢ	*tebneyn*	ܬܒܢܝܢ	*tebnyān*
1 c	ܐܒܢܐ	*ebnē*	ܢܒܢܐ	*nebnē*

The imperatives are as follows:

masc.	ܒܢܝ	*bni*	ܒܢܘ	*bnaw*
fem.	ܒܢܝ	*bnāy*	ܒܢܝܢ	*bnāyēn*

III-weak verbs introduced so far are:

ܐܬܐ < ܐܬܐ	*etā > nêtē*		ܚܕܝ < ܚܕܝ	*ḥdi > neḥdē*	
ܒܢܐ < ܒܢܐ	*bnā > nebnē*		ܚܙܐ < ܚܙܐ	*ḥzā > neḥzē*	
ܒܥܐ < ܒܥܐ	*bᶜā > nebᶜē*		ܚܝܐ < ܚܝܐ	*ḥyā > neḥḥē*	
ܗܘܐ < ܗܘܐ	*hwā > nehwē*		ܪܥܐ < ܪܥܐ	*rᶜā > nerᶜē*	

Note that the imperfect of *etā* is made according to the second category of I-*ālaps (nêtē)*. The imperatives of *etā* are irregular, however:

masc.	ܬܐ	*tā*	ܬܘ	*taw*
fem.	ܬܝ	*tāy*	ܬܝܢ	*tāyēn*

The true imperative of *hwā* is not used; instead, the perfect inflection serves also as the imperative, as *hwayt yādaᶜ d-...* 'know that...' (lit., 'be knowing that...').

Note also the anomalous imperfect of *ḥyā, neḥḥē,* formed as though it were a I-*n* verb.

§ 14.6 The Imperfect of Hollow Verbs.
Hollow verbs are inflected in the imperfect with the characteristic vowel -*u*- instead of -*o*-. Thus, from *qām* we have the following inflection:

3 m	ܢܩܘܡ	*nqum*	ܢܩܘܡܘܢ	*nqumun*
f	ܬܩܘܡ	*tqum*	ܢܩܘܡܢ	*nqumān*
2 m	ܬܩܘܡ	*tqum*	ܬܩܘܡܘܢ	*tqumun*
f	ܬܩܘܡܝܢ	*tqumin*	ܬܩܘܡܢ	*tqumān*
1 c	ܐܩܘܡ	*equm*	ܢܩܘܡ	*nqum*

Note that there is no reduction in the long stem vowel of hollow verbs.

Imperatives are regularly formed, e.g.

masc.	ܩܘܡ	*qum*	(ܘ)ܩܘܡ	*qum(un)*
fem.	ܩܘܡ	*qum*	(ܝܢ)ܩܘܡ	*qum(ēn)*

Alone of all hollow verbs is *sām*, which forms its imperfect with the stem vowel *i* instead of *u;* otherwise the inflection is exactly like the model above.

3 m	ܢܣܝܡ	*nsim*	ܢܣܝܡܘܢ	*nsimun*

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f	ܐܬܣܝܡ *tsim*	ܢܣܝܡܢ *nsimān*, &c.	

Following are the hollow verbs introduced so far:

ܢܩܘܡ < ܩܡ *qām > nqum*		ܢܡܘܬ < ܡܝܬ *mit > nmut*	
ܢܣܝܡ < ܣܡ *sām > nsim*		ܢܦܘܫ < ܦܫ *pāš > npuš*	
ܢܚܘܪ < ܚܪ *ḥār > nḥur*			

§ 14.7 The Imperfect of Geminate Verbs.

Geminate verbs are inflected in the imperfect as though they were I-*n*, doubling the first radical (see §14.2). Like the I-*n* verbs, geminate verbs also show reduction of the imperfect stem vowel with those persons that have suffixes. Thus, from *ᶜal*:

3 m	ܢܥܘܠ *neᶜᶜol*	ܢܥܠܘܢ *neᶜᶜlun*
f	ܬܥܘܠ *teᶜᶜol*	ܢܥܠܢ *neᶜᶜlān*
2 m	ܬܥܘܠ *teᶜᶜol*	ܬܥܠܘܢ *teᶜᶜlun*
f	ܬܥܠܝܢ *teᶜᶜlin*	ܬܥܠܢ *teᶜᶜlān*
1 c	ܐܥܘܠ *eᶜᶜol*	ܢܥܘܠ *neᶜᶜol*

Imperatives are formed from the 2nd persons—again in the manner of I-*n* verbs:

masc.	ܥܘܠ *ᶜol*	(ܥܘܠܘܢ) *ᶜol(un)*
fem.	ܥܘܠ *ᶜol*	(ܥܘܠܝܢ) *ᶜol(ēn)*

§ 14.8 Imperfect of II-*âlap* Verbs.

II-*ālap* verbs are regularly inflected in the imperfect with -*a*- as the characteristic stem-vowel (e.g., **neš'al → nešal);* in the persons with postformatives *(-in, -un, -ān),* where stem reduction would have resulted in an original glottal stop with schwa preceded by an unvocalized consonant *(*neš'lun),* a compensatory -*e*- appears *(nešelun,* see Preliminary Matters, V).

3 m	ܢܫܐܠ *nešal*	ܢܫܐܠܘܢ *nešelun*
f	ܬܫܐܠ *tešal*	ܢܫܐܠܢ *nešelān* &c.

Vocabulary 14

NOUNS

ܝܪܚܐ *yarḥā* pl -*ē* (abs ܝܪܚ *iraḥ* pl ܝܪܚܝܢ *yarḥin)* month

ܠܠܝܐ *lêlyā* pl ܠܝܠܐ *laylē*/ ܠܝܠܘܬܐ *laylawwātā* night

ܫܒܬܐ *šabtā* and ܫܒܐ *šabbā* pl -*ē* week; Sabbath, Saturday

ܫܥܬܐ *šāᶜtā* pl ܫܥܐ *šāᶜē* (f., abs ܫܥܐ *šāᶜā* pl ܫܥܝܢ *šāᶜin)*
　　hour

ܫܬܐ *šattā* pl ܫܢܝܐ *šnayyā* (f., abs ܫܢܐ *šnā* pl ܫܢܝܢ *šnin)* year

ADJECTIVES

ܐܚܪܝ *ḥrāy* last

ܙܕܝܩ *zaddiq* righteous

VERBS

ܕܚܠ *dḥel/neḏḥal* to be afraid, fear

ܢܬܠ *nettel* (imperfect only) to give

MONTHS OF THE YEAR

ܬܫܪܝ ܩܕܡ *tišri(n) qdēm* October

ܬܫܪܝ ܐܚܪܝܐ *tišri(n) ḥrāyā* November

ܟܢܘܢ ܩܕܡܝܐ *kānun qadmāyā* December

ܟܢܘܢ ܬܪܝܢܐ *kānun trayyānā* January

ܫܒܛ *šbāṭ* February

ܐܕܪ *āḏār* March

ܢܝܣܢ *nisān* April

ܐܝܪ *êyār* May

ܚܙܝܪܢ *ḥzirān* June

ܬܡܘܙ *tammuz* July

ܐܒ *āb* August

ܐܝܠܘܠ *êlul* September

DAYS OF THE WEEK

ܫܒܬܐ *šabtā* Saturday

ܚܕܒܫܒܐ *ḥaḏbšabbā* Sunday

ܬܪܝܢܒܫܒܐ *trēnbšabbā* Monday

ܬܠܬܒܫܒܐ *tlātbšabbā* Tuesday

ܐܪܒܥܒܫܒܐ *arbᶜābšabbā* Wednesday

ܚܡܫܒܫܒܐ *hammešbšabbā* Thursday

ܥܪܘܒܬܐ *ᶜrubtā* Friday

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Exercise 14

Identify the following imperfect forms (for translational value use the present or future tense):

1 ܬܐܠܦ	20 ܬܐܘܦܡ	39 ܬܣܐܠ
2 ܬܐܩܒ	21 ܢܬܒ	40 ܬܣܘܒ
3 ܟܘܪܬ	22 ܬܐܟܬܩ	41 ܢܣܝܟ
4 ܢܣܝܚ	23 ܬܩܪܐ	42 ܢܪܪܩܒ
5 ܡܪܡܢ	24 ܢܩܘܡ	43 ܟܕܠܐ
6 ܬܬܕܗܢ	25 ܢܣܗܪ	44 ܢܣܝܪ
7 ܢܣܩ	26 ܬܒܪܝܩ	45 ܬܬܕܚܬܢ
8 ܢܦܩܠ	27 ܬܟܒܩܡ	46 ܢܣܚܒܢ
9 ܬܘܘܬ	28 ܬܦܩܠܠ	47 ܬܗܪܪܡ
10 ܢܪܡܛܠܩ	29 ܬܟܬܝ	48 ܢܩܒܗ
11 ܢܟܬܬ	30 ܬܪܚܪ	49 ܬܗܪܒܩܢ
12 ܬܣܠܟܬ	31 ܟܕܒܐ	50 ܟܣܕܠ
13 ܟܬܟܐ	32 ܢܒܪܘܒܣ	51 ܬܕܩ
14 ܟܠܛܪ	33 ܬܬܠܩܢ	52 ܟܬܠ
15 ܬܗܬܒܢ	34 ܬܩܪܝܩ	53 ܢܩܒܣܩ
16 ܬܟܡܪ	35 ܢܩܒܘܬ	54 ܬܗܒܘܬ
17 ܟܢܐ	36 ܬܢܨܩܡܦ	55 ܟܢܝܟ
18 ܬܩܕܬܣ	37 ܬܘܘܪ	56 ܢܕܒܩܢ
19 ܡܪܩܐܢ	38 ܬܒܕܩܢ	57 ܟܪܕܣܠ

Give English equivalents for the following:

1. three months
2. ten years
3. eight days
4. three hours
5. seven men

6. nine women
7. the second month
8. the fourth house
9. the fifth teacher
10. the first good word

Read and translate the following:

1 ܝܒܪ ܟܗ ܗܘܐ ܠܣܡܘܪ.

2 ܠܐ ܟܒ ܡܚܒܒ ܟܠܐ ܟܢܟ ܠܒܩܫ.

3 ܪ̈ܝܬ ܗܘܘ ܠܬܫܝ̈ ܒܬܗܿ.

4 ܕܚܟܝܡ ܗܘܐܬ ܠܬܫܝ̈ܗܿ.

5 ܪܝܬ ܒܬܐ ܠܬܚܬܐ.

6 ܠܐ ܕܚܟܝܡ ܗܘ ܠܬܫܝܬܐ̈ ܠܐܪ̈ܝ.

7 ܠܐ ܪܝܬ ܠܬܐܟܪ.

8 ܪܝܬ ܐܚܝ ܕܡܢܐܗܘܡܿ ܠܬ̈ܠܝ.

9 ܠܐ ܪܝܬ ܠ ܠܬܐ ܠܬ̈ܠܗܿ.

10 ܠܐ ܪܝܬ ܐܟܐ ܠܬ̈ܠ̈ܠܝ.

Give the Syriac for the following:

1. I give	13. they (m) put
2. they (m) fear	14. I come
3. she sleeps	15. you (m s) rejoice
4. you (m s) build	16. I see
5. he falls	17. come! (m s)
6. you (f pl) go	18. they (m) will not die
7. they (f) take	19. you (f s) remain
8. you (f s) know	20. you (f pl) ask
9. we go down	21. she seeks
10. you (f pl)	22. they (m) will be
11. she goes up	23. she looks
12. he rises	24. you (f s) eat

ܐ̈ܪܒܥܣܪ ܕ ܫ̈ܘܘܕܥ ܐܘ̈ܠܦܢܐ

Lesson Fifteen

§ 15.1 Uses of the Imperfect.

(1) As a general or habitual present tense, e.g.

ܢܥܪܩܘܢ ܥ̈ܘܠܐ ܟܕ ܠܝܬ	*ne⁽rqun ⁽awwālē kad*	The wicked flee
ܕܪܕܦ ܠܗܘܢ.	*layt d-rādep l-hon.*	when there is no one pursuing them.
ܬܒܥܘܢܢܝ ܘܠܐ	*teb⁽ōnān w-lā*	You seek me and do
ܬܫܟܚܘܢܢܝ.	*teškḥunān.*	not find me.

(2) As a future, e.g.

ܢܐܬܐ ܠܘܬܟܘܢ.	*nêtē lwātkon.*	He will come to you.
ܫܡܝܐ ܘܐܪܥܐ ܢܥ-	*šmayyā w-ar⁽ā ne⁽-*	The heavens and
ܒܪܢ ܘܡ̈ܠܝ ܠܐ ܢܥܒܪܢ.	*brān w-mellay lā ne⁽brān.*	earth will pass away, but my words will not.

(3) As an optative, e.g.

ܬܐܬܐ ܡܠܟܘܬܟ.	*têtē malkutāk.*	Thy kingdom come.
ܢܗܘܐ ܨܒܝܢܟ.	*nehwē ṣebyānāk.*	Thy will be done.
ܘܐܡܪ ܐܠܗܐ ܢܗܘܐ	*w-emar alāhā nehwē*	And God said, Let
ܢܘܗܪܐ ܘܗܘܐ ܢܘܗܪܐ.	*nuhrā wa-hwā nuhrā.*	there be light: and there was light.

(4) With *lā* and the 2nd persons as negative imperative, e.g.

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ܠܐ ܬܩܛܘܠ.	*lā teqṭol!*	Do not kill.
ܠܐ ܬܒܥܘܢ	*lā tebʿōn.*	Seek you not.

(5) In all dependent and complementary verbal clauses and in purpose clauses with *d-* or *l-*, e.g.

ܐܢ ܒܪܗ ܐܢ̄ܬ ܕܐܠܗܐ,	*en breh att d-alāhā,*	If you are the son of
ܐܡܪ ܕܗܠܝܢ ܟܐܦܐ	*emar d-hālēn kêpē*	God, say that these
ܢܗܘܝܢ ܠܚܡܐ.	*nehwyān laḥmā.*	rocks be bread.

ܦܩܘܕ ܠܗ ܠܢܣܒ	*pqod leh l-nessab*	Order him to take
ܥܡܗ ܢܘܢܐ ܕ-	*ʿammeh nunā da-*	with him a fish
ܡܠܝܚ.	*mliḥ.*	that has been
		salted.

ܠܐ ܨܒܐ ܐ̄ܢܐ ܕܐܩܘܡ.	*lā ṣābē-nā d-equm.*	I don't want to get up.

ܐܢ̄ܬܘܢ ܠܐ ܬܒܥܘܢ ܡܢܐ	*atton lā tebʿōn mānā*	Seek not what you
ܬܐܟܠܘܢ ܘܡܢܐ	*teklun w-mānā*	should eat or what
ܬܫܬܘܢ.	*teštōn.*	you should drink.

ܡܢ ܕܨܒܐ ܕܢܗܘܐ	*man d-ṣābē d-nehwē*	He who wishes to
ܩܕܡܝܐ ܢܗܘܐ ܐ̄ܚܪܝܐ.	*qadmāyā nehwē ḥrāyā.*	be first shall be last.

§ 15.2 The Imperfect with Enclitic Objects.

The objective pronominals are attached to the imperfect as follows. Note that many persons have more than one alternative form, the first of which is usually simply the imperfect with reduced stem plus the unaugmented object enclitic.

	3RD MASC. SING. & 1ST COM. PL.		3RD FEM. SING. & 2ND MASC. SING.	
	ܢܪܕܘܦ *NERDOP*		ܬܪܕܘܦ *TERDOP*	
+ 3 m s	ܢܪܕܦܗ	*nerdpeh*	ܬܪܕܦܗ	*terdpeh*
	ܢܪܕܦܝܘܗܝ	*nerdpiw*	ܬܪܕܦܝܘܗܝ	*terdpiw*

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			ܬܬܪܕܘܦܝܘ	*te rdopiw*
+ 3 f s	ܬܪܕܦܝܗ	*nerdpih*	ܬܬܪܕܦܝܗ	*te rdpih*
			ܬܬܪܕܘܦܝܗ	*te rdopēh*
+ 2 m s	ܬܪܕܦܟ	*nerdpāk*	ܬܬܪܕܦܟ	*terdpāk*
+ 2 f m	ܬܪܕܦܟܝ	*nerdpek*	ܬܬܪܕܦܟܝ	*terdpek*
+ 1 c s	ܬܪܕܦܢ	*nerdpan*	ܬܬܪܕܦܢ	*terdpan*
			ܬܬܪܕܘܦܝܢ	*terdopayn*
+ 3 m pl	ܬܪܕܘܦ ܐܢܘܢ	*nerdop-ennon*	ܬܬܪܕܘܦ ܐܢܘܢ	*terdop-ennon*
+ 2 m pl	ܬܪܕܘܦܟܘܢ	*nerdopkon*	ܬܬܪܕܘܦܟܘܢ	*terdopkon*
+ 1 c pl	ܬܪܕܦܢ	*nerdpan*	ܬܬܪܕܦܢ	*terdpan*
			ܬܬܪܕܘܦܝܢ	*terdopayn*

All imperfect forms that end in *-in, -un* and *-ān* take the objective enclitics of the 3rd masc. pl. example:

ܬܪܕܦܘܢ *NERDPUN*

+ 3 m s	ܬܪܕܦܘܢܗ	*nerdpuneh* or
	ܬܪܕܦܘܢܝܗܝ	*nerdpunāy*
+ 3 f s	ܬܪܕܦܘܢܗ	*nerdpunāh*
+ 2 m s	ܬܪܕܦܘܢܟ	*nerdpunāk*
+ 2 f s	ܬܪܕܦܘܢܟܝ	*nerdpunek*
+ 1 c s	ܬܪܕܦܘܢܢ	*nerdpunān*

§ 15.3 Suffix Pronouns with III-Weak Imperfect Verbs.

The imperfect inflectional pattern of III-weak verbs is the only type to produce an ending different from that of sound verbs. With pronominal objects, the *-ē* termination of the III-weak verb is as follows:

+ 3 m s	ܬܒܥܝܘ	*nebᶜēw*	+ 3 m pl	ܬܒܥ ܐܢܘܢ	*nebᶜē-ennon*
+ 3 f s	ܬܒܥܝܗ	*nebᶜēh*	+ 3 f pl	ܬܒܥ ܐܢܝܢ	*nebᶜē-ennēn*
+ 2 m s	ܬܒܥܝܟ	*nebᶜēk*	+ 2 m pl	ܬܒܥܟܘܢ	*nebᶜēkon*
+ 2 f s	ܬܒܥܟܝ	*nebᶜēk*	+ 2 f pl	ܬܒܥܟܝܢ	*nebᶜēkēn*
+ 1 c s	ܬܒܥܝܢ	*nebᶜēn*	+ 1 c pl	ܬܒܥܢ	*nebᶜēn*

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§ 15.4 Imperatives with Suffix Pronouns.

Imperative forms with enclitic pronominal objects are as follows. Note especially the vocalic shift of the masc. pl. imperative from *CCoC(un)/CCaC(un)* to *CuCCu(n)-:*

	MASC. SING.		FEM. SING.	
+ 3 m s	ܩܛܘܠܝܗ	*qṭolāy*	ܩܛܘܠܝܘ	*qṭoliw*
+ 3 f s	ܩܛܘܠܗ	*qṭolēh*	ܩܛܘܠܝܗ	*qṭolih*
+ 1 c s	ܩܛܘܠܝܢ	*qṭolayn*	ܩܛܘܠܝܢ	*qṭolin*
+ 1 c pl	ܩܛܘܠܝܢ	*qṭolayn*	ܩܛܘܠܝܢ	*qṭolin*

	MASC. PL.		FEM. PL.	
+ 3 m s	ܩܘܛܠܘ	*quṭlu*	ܩܛܘܠܝ	*qṭolāy*
	ܩܘܛܠܘܢܝܗ	*quṭlunāy*	ܩܛܘܠܝܢܝܗ	*qṭolēnāy*
+ 3 f s	ܩܘܛܠܗ	*quṭluh*	ܩܛܘܠܗ	*qṭolāh*
	ܩܘܛܠܘܢܗ	*quṭlunāh*	ܩܛܘܠܝܢܗ	*qṭolēnāh*
+ 1 c s	ܩܘܛܠܢ	*quṭlun*	ܩܛܘܠܢ	*qṭolān*
	ܩܘܛܠܘܢܢ	*quṭlunān*	ܩܛܘܠܝܢܢ	*qṭolēnān*
+ 1 c pl	ܩܘܛܠܢ	*quṭlun*	ܩܛܘܠܢ	*qṭolān*
	ܩܘܛܠܘܢܢ	*quṭlunān*	ܩܛܘܠܝܢܢ	*qṭolēnān*

§ 15.5 Imperatives of III-Weak Roots with Suffix Pronouns.

The suffixation of enclitic pronominal objects to the imperatives of III-weak verbs is basically similar to that of sound verbs. The masculine singular imperative, which ends in *-i*, takes the same enclitic forms as the feminine singular of sound verbs *(qṭoliw, qṭolih, &c).*

The fem. sing. base form changes from *CCāy* to *CCā'i-*, written with *ālap.*

The masc. pl. base form changes from *CCaw* to *CCa'u-*, again spelled with *ālap* for the intervocalic glottal stop. The fem. pl. imperative shows reduction from *CCāyēn* to *CCāyen-.*

	MASC. SING.		FEM. SING.	
+ 3 m s	ܩܪܝܘ	*qriw*	ܩܪܐܝܘ	*qrā'iw*

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+ 3 f s	ܩܪܝܗ *qrih*	ܩܪܐܝܗ *qrā'ih*
+ 1 c s	ܩܪܝܢ *qrin*	ܩܪܐܝܢ *qrā'in*
+ 1 c pl	ܩܪܝܢ *qrin*	ܩܪܐܝܢ *qrā'in*

	MASC. PL.		FEM. PL.	
+ 3 m s	ܩܪܐܘܗܝ *qra'u*	ܩܪܐܝܢܝ *qrāyenāy*
+ 3 f s	ܩܪܐܘܗ *qra'uh*	ܩܪܐܝܢܗ *qrāyenāh*
+ 1 c s	ܩܪܐܘܢ *qra'un*	ܩܪܐܝܢܢ *qrāyenān*
+ 1 c pl	ܩܪܐܘܢ *qra'un*	ܩܪܐܝܢܢ *qrāyenān*

§ 15.6 Nouns in -*u* and -*i*. Nouns with absolute singulars in -*u* have the following inflection:

	SINGULAR		PLURAL	
abs.	ܨܒܘ *ṣbu*	ܨܒܘܢ *ṣebwān*
emph.	ܨܒܘܬܐ *ṣbutā*	ܨܒܘܬܐ *ṣebwātā*
const.	ܨܒܘܬ *ṣbut-*	ܨܒܘܬ *ṣebwāt-*

This important class includes the infinitives of all increased verbal forms (to be introduced in the following lessons) as well as abstract nouns like ܡܠܟܘܬܐ *malkutā* 'kingdom' and ܛܠܝܘܬܐ *ṭalyutā* 'childhood.'

Similar are nouns with absolute singulars in -*i*:

abs.	ܡܪܕܝ *mardi*	ܡܪܕܝܢ *mardyān*
emph.	ܡܪܕܝܬܐ *marditā*	ܡܪܕܝܬܐ *mardyātā-*
const.	ܡܪܕܝܬ *mardit-*	ܡܪܕܝܬ *mardyāt-*

Vocabulary 15

NOUNS

ܕܒܚܐ	*debḥā*	sacrifice
ܕܒܪܐ	*dabrā*	wilderness
ܕܡܐ	*dmā* (const/abs *dem*)	blood
ܙܒܢܐ	*zabnā* (const/abs *zban*)	time
ܚܕܘܬܐ	*ḥadutā*	joy, gladness
ܚܛܝܐ	*ḥaṭṭāyā* pl -*ē*	sinner

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ܟܬܦܐ *katpā* pl -*ē*/-*ātā* (f) shoulder

ܡܓܕܠܐ *magdlā* pl -*ē* tower

ܡܬܠܐ *matlā* parable

ܥܪܒܐ *ʿerbā* a sheep, lamb

ܫܒܒܐ *šbābā* pl -*ē* neighbor

ܬܝܒܘܬܐ *tyābutā* repentance

VERBS

ܚܠܛ *ḥlaṭ/neḥloṭ* to mix, mingle

ܣܒܪ *sbar/nesbar* to think, imagine

ܥܢܐ *ʿnā/neʿnē* to reply, answer

ܩܪܐ *qrā/neqrē* to call, summon, invite

ܬܒ *tāb/ntub* to repent

ADJECTIVES

ܝܬܝܪ *yattir* more (*men* than)

ܡܬܒܥܐ *metbʿē* (m) *metbaʿyā* (f) necessary, needed[1]

OTHERS

ܐܘ *aw* or; more than

ܐܟܘܬ *akwāt* like

ܡܐ ܕ *mā d-* when, as soon as

PROPER NAME

ܫܝܠܘܚܐ *šilōḥā* Siloam, Siloah

_____

[1]In impersonal constructions like 'it is necessary' and 'it is possible' the adjective is usually fem. sing. *(metbaʿyā)* followed by l- and then d- and the imperfect, as ܡܬܒܥܐ ܠܝ ܕܐܙܠ *metbaʿyā li d-êzal* 'it is necessary for me to go, I must go,' and the past: ܡܬܒܥܐ ܗܘܐ ܠܗܘܢ ܕܢܐܙܠܘܢ *metbaʿyā-wāt lhon d-nêzlun* 'it was necessary for them to go, they had to go.'

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Exercise 15

Read and give English equivalents for the following:

ܗ̇ܘ ܒܪܝ 1	ܐܝܟܠܘܬܗ̇ 11	ܐܠܚܒ̈ܫ 21
ܐܟܬܘܪ̈ܐ 2	ܒܪܕܝܕ 12	ܒܬܢܚܒ 22
ܐܚܘܪ̈ܩܐ 3	ܐܣܝܟܚܐ 13	ܒܪ ܗܘܪܐ 23
ܗܡܘܨܝܐ 4	ܘܚܪܣܐܝ 14	ܐܚܚܬ̇ܐ 24
ܣܒܚܬܗ̈ 5	ܘܢܬܚܬܡܥ 15	ܐܠܟܠܐܝ̇ܗ̇ 25
ܗ̇ܠܟܗ 6	ܐܟܚܒ̈ܗ̇ 16	ܡܠܠܝܗ 26
ܬܐܝ̈ܗ̇ 7	ܒܒܥܣ 17	ܐܚܒܢܬܚ̇ܗ̇ 27
ܒܬܪܒ̈ 8	ܐܚܒܗ 18	ܡܠܠܝܗ 28
ܐܟܠܬ̈ܗ̇ 9	ܐܟܒܒܝ 19	ܐܚܒܚܒ̈ܗ̇ 29
ܐܪ̇ܟܗܝ 10	ܐܣܡܘܨܝܐܝ 20	ܒܚܬܗ 30

Reading Exercise 15

ܠܗ ܐܝܟܗ ܒܪܝܐ̈ܟܘ ܗܘܐ: ܗܘܐ ܡܗܘ ܘܡܗ ܘܡܗܝ ܠܗܘ ܐܝܟܗ ܐܪܒܟܗ 1
ܥܕܒܐ ܐܬܚ ܠܐ ܐܚܗ̇ܐܘ. ܗܡܘܣܝ ܐܝܟܗ ܒܪܐ ܐܒܟܗ ܐܚܬܝܗ ܠܐ
ܐܬܚܐ ܐܟܪ̈ܚ ܚܢܟ ܠܟܢܐ ܐܟܪܐܙ. ܐܚܬܪܒܕ ܐܟܚܒܕܗܐ
ܕܠ ܠܗ ܠܬܦܚ. ܐܪܢ ܐܚܚܒܚܐ ܐܘܪ ܐܗ̇ܘܚܬܐ̈
ܐܚܚܬܚܐ̈ܘ ܐܚܕܡܣܬ̈ ܘܐܢܒ ܐܟܬܚܠ ܐܟܐܐ. ܘܗܟܡ ܦܚܬ
.ܗ̇ܩܐ ܒܪܐܒܕ ܐܟܚ ܘܐܚܟܚܒܚ̈ܐܕ ܒܕܚ ܒܕ ܘܣܐ: ܐܪܒܥܢ ܗܘܠ ܐܟ̈ܒܪܐ
ܘܣ ܠܕ ܐܟܬܒܚܬ ܣܘܬܝܚܐ ܐܗ̇ܘܗܐ ܐܚ̈ܝܬܘܗܕ: ܐܚܠ ܐܟ ܐܬܒܚ ܐܟܬܒ
ܐܠܐ ܐܟܣܬ̈ܚܝ, ܐܗܕܚܒ ܠ ܠܕ ܒܚ̈ܒ ܐܟ ܐܬܒܐܕ ܐܚܟܒ ܐܠܝܣ
.ܐܗܒܬ̈ܚܕܚܡ ܗ̇ܘܗ ܐܬܚ̈ܒܚܗ̇ܡ

ܐܢܒ̇ܗ ܐܬܠܟܠܒ ܠܕ ܠܗ ܐ̇ܒܪܐ ܟܐܬ̇ܚ ܐ̇ܒܐ :ܐܟܬܚ, ܒ ܗ̇ܩ ܗ̇ܡܒ 2
ܕܥܒ ܟܒܚܘܘ. ܐܗ̇ܘܬܚܣ̈ܒ ܚܬܡ ܐܗ̇ܘ̈ܒܣ ܡܗ̇ܘܒܠܥܘ
ܐܗ̇ܩܐ ܟܠܝܣ ܐܟ̈ܟܠܒ ܐܢܘܐܕ ܐܗ̇ܘܒ ܐ̇ܒܬܗܡ :ܐܗ̇ܡ ܐ̇ܒܪܘ
ܐ̇ܬܒܐ .ܟܠ. ܐܟ ܟ̇ܗܚ ܐܗܘܗ̇ ܐ̇ܟܬܚܕ ܐ̇ܬܠܟܠܒ ܗ̇ܒܠܚ ܚܡ ܐܢܒܥ
ܐܟܕܚ .ܗ̇ܒܕ̇ܩܒ̇ܚܐ ܠܐ ܟ̇ܠ ܚ̈ܒܠܚ ܐ̇ܟ̇: ܚ̈ܒܒ ܗ̇ܡܠ ܐ̇ܟܐ
ܐܟ̈ܒܚ ܗ̇ܠܚܚ̈ ܠܘܒܢܕ ܐ̇ܚ̇ܚܒ̇ܬܚܬܚ̈ ܗ̇ܡܢܐ ܟ̇ܐ .ܗ̇ܒܪܐܐ
ܐܗ̇ܩܐ ܒ̇ܠܝܣ ܐ̇ܒܬܐ ܒ̇ܚ̈ܬܡ .ܗ̇ܣܥ ܐ̇ܠܟܠܝܡ ܐܣܬ̈ܠܒ̈ܥܬ
ܐ̇ܒܪܐ .ܟ̇ܠ .ܪܕ̇ܠܚ̇ܐ̇ܩܘ̇ܐ̇ܟܒ ܒ̇ܬܚ̈ ܐܟܬܚܚܬ ܗ̇ܒܠܚ ܚܡ ܐܢܒ̇ܥ

ܐܰܪܟܐܢ ܐܢܬܘܢܐܪܟ ܠܟܘܢ .ܐܝܢܕܬܐ ܠܐ ܓܝܗ :ܠܢܐ ܐܢܐܪ

Translate into Syriac:

1. This month will be over after five days.

2. Let us return to Jerusalem and search for the child who remained there.

3. She doesn't know where to put the lamb that she picked up on her shoulders.

4. It is not necessary for me to (that I) answer.

5. How can we know the road by which you are going?

6. I will remain here for six months.

7. If you seek me you can find me in my father's house.

8. If you had sought me, you could have found me in my brother's house.

9. I cannot give you everything you want.

Give the Syriac for the following, perfect and imperfect:

1. I wrote/write it (m)
2. you (m s) ordered/order me
3. we spread them
4. she killed/kills him
5. he persecuted/persecutes her
6. you (f) left/leave us
7. they took/take you (f s)
8. they found/find you (m pl)

9. you (pl) asked/ask me
10. we keep/kept you (m s)
11. she ate/eats it (f)
12. I built/build it (m)
13. you (m s) sought/seek us
14. he saw/sees you (m s)
15. you (pl) put it (f)
16. you (f s) saw/see me

ܝܘܿܡܒ ܢܐ ܚܝܒ ܟ ܝ ܟ ܣ

Lesson Sixteen

§ 16.1 The Pael Conjugation. All verbs that have been dealt with systematically so far belong to the Peal *(p^{c}al)* conjugation, i.e. they belong to the unaugmented base paradigm, the basic pattern for which is *CCaC* (including the variant *CCeC*), like *ktab, šqal, sleq,* and weak verbs like *qām, ḥzā, etā,* &c. The conjugations that will now be introduced are augmented, or derived, conjugations.

The Pael *(pa^{cc}el)* conjugation is characterized by a doubling of the second radical consonant, hence its Semitic designation as D ("doubled").[1] The basic vocalic pattern of the perfect is *CaCCeC,* as *qabbel* 'to receive' (from √*QBL)* and *mallel* 'to speak' (from √*MLL).*

The Pael conjugation serves (1) as a factitive/transitivizing form for intransitive G-form verbs, e.g., *šlem* 'to be finished, come to an end' (intransitive) > Pael *šallem* 'to finish, bring to an end' (transitive), (2) as an intensifier for transitive G-form verbs, e.g., *qtal* 'to kill' > Pael *qaṭṭel* 'to kill in great numbers, to massacre,' and (3) as a primary verbal form for denominative roots (roots derived from nouns and for which no G-form verb exists), e.g., *melltā* 'word, speech' > *mallel* 'to speak.'

The perfect inflection of a Pael verb like *qabbel* is regular, with predictable reduction of the second stem vowel to schwa in the 3rd

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[1] The Syriac Pael conjugation corresponds to the Piel (פִּעֵל) of Hebrew and the second form (فَعَّل) of Arabic.

fem. sing. and 1st sing.

3 m	ܩܒܠ	qabbel	(ܩܒܠܘܢ)	qabbel(un)
f	ܩܒܠܬ	qabblat	(ܩܒܠܝܢ)	qabbel(ēn)
2 m	ܩܒܠܬ	qabbelt	ܩܒܠܬܘܢ	qabbelton
f	ܩܒܠܬܝ	qabbelt	ܩܒܠܬܝܢ	qabbeltēn
1 c	ܩܒܠܬ	qabblet	ܩܒܠܢ	qabbeln(an)

The imperfect inflection of the Pael conjugation is exactly like that of the G-verb; the preformatives have no vowel, however, except the 1st sing., which remains *e*-. The expected stem-vowel reduction occurs in all forms with postformatives. For enclitic objects with these forms, see Appendix C (p. 145).

3 m	ܢܩܒܠ	nqabbel	ܢܩܒܠܘܢ	nqabblun
f	ܬܩܒܠ	tqabbel	ܢܩܒܠܢ	nqabblān
2 m	ܬܩܒܠ	tqabbel	ܬܩܒܠܘܢ	tqabblun
f	ܬܩܒܠܝܢ	tqabblin	ܬܩܒܠܢ	tqabblān
1 c	ܐܩܒܠ	eqabbel	ܢܩܒܠ	nqabbel

The Pael conjugation produces two participles, active on the pattern *mCaCCeC* and passive on the pattern *mCaCCaC,* e.g., ܡܩܒܠ *mqabbel* 'receiving' and *mqabbal* 'received,' ܡܡܠܠ *mmallel* 'speaking' and *mmallal* 'spoken.' Feminines and plurals are formed with predictable vocalic reduction: ܡܩܒܠܐ *mqabblā* (fem. sing. abs.), ܡܩܒܠܝܢ *mqabblin* (masc. pl. abs.), ܡܩܒܠܢ *mqabblān* (fem. pl. abs.). The distinction between the active and passive participles is obscured in these forms, as it is in III-guttural verbs (see below).

The infinitive of the Pael conjugation is on the pattern *mCaC-CāCu,* e.g., ܡܩܒܠܘ *mqabbālu* 'receiving (gerund), to receive' and ܡܡܠܠܘ *mmallālu* 'speaking (gerund), to speak.'

§ 16.2 Pael Conjugation: Various Verb Types.
To the basic patterns of the Pael conjugation adjustments are made with the following types:

(1) III-guttural: the *e* between the second and third radicals is changed to *a* wherever it occurs, thus *šaddar/nšaddar* 'to send' (act.

and pass. part. *mšaddar* 'sending' and 'sent,' where the difference between the active and passive is obscured) and *šabbaḥ/nšabbaḥ* 'to praise.'

(2) III-weak: all roots with weak third radicals conform to one pattern in the Pael conjugation. Perfect inflection for *dakki* 'to purify' is like the perfect inflection of *ḥdi* (see §7.1):

3 m	ܕܟܝ	*dakki*	ܕܟܝܘ	*dakki*
f	ܕܟܝܬ	*dakkyat*	ܕܟܝ	*dakki*
2 m	ܕܟܝܬ	*dakkiyt*	ܕܟܝܬܘܢ	*dakkiyton*
f	ܕܟܝܬܝ	*dakkiyt*	ܕܟܝܬܝܢ	*dakkiytēn*
1 c	ܕܟܝܬ	*dakkit*	ܕܟܝܢ	*dakkiyn(an)*

The imperfect inflection follows the model of *nebnē* (§14.3):

3 m	ܢܕܟܐ	*ndakkē*	ܢܕܟܘܢ	*ndakkōn*
f	ܬܕܟܐ	*tdakkē*	ܢܕܟܝܢ	*ndakkyān*, &c.

The masc. sing. imperative differs from that of *bnā*, however; the other imperatives are similar to those of *bnā:*

masc.	ܕܟܐ	*dakkā*	ܕܟܘ	*dakkaw*
fem.	ܕܟܝ	*dakkāy*	ܕܟܝܢ	*dakkāyēn*

Active participles are formed exactly like those of *bnā:*

masc.	ܡܕܟܐ	*mdakkē*	ܡܕܟܝܢ	*mdakkeyn*
fem.	ܡܕܟܝܐ	*mdakkyā*	ܡܕܟܝܢ	*mdakkyān*

The masc. sing. passive participle differs in formation from the active; the other participles are identical to the active.

masc.	ܡܕܟܝ	*mdakkay*	ܡܕܟܝܢ	*mdakkeyn*
fem.	ܡܕܟܝܐ	*mdakkyā*	ܡܕܟܝܢ	*mdakkyān*

The infinitive has *y* for the third radical, ܡܕܟܝܘ *mdakkāyu.*

The following root types produce no "irregularity" in the Pael conjugation

(3) hollow: most weak second radicals appear as *-yy-* in Pael,

e.g., *ṭayyeb* 'to prepare' *(√ṬWB)*:

perf.	ܛܝܒ	*ṭayyeb*	part.	ܡܛܝܒ	*mṭayyeb*
impf.	ܢܛܝܒ	*nṭayyeb*	inf.	ܡܛܝܒܘ	*mṭayyābu*

(4) I-*y* verbs are regularly formed throughout, as *yaqqar* 'to honor' *(√YQR)*:

perf.	ܝܩܪ	*yaqqar*	part.	ܡܝܩܪ	*myaqqar*
impf.	ܢܝܩܪ	*nyaqqar*	inf.	ܡܝܩܪܘ	*myaqqāru*

(5) I-*ālap* verbs are regularly formed; the vowel of the first radical, however, falls back to the preformatives, as *allep* 'to teach' *(√'LP)*:

perf.	ܐܠܦ	*allep*	part.	ܡܠܦ	*mallep*
impf.	(ܐܠܦ) ܢܠܦ	*nallep*	inf.	ܡܠܦܘ	*mallāpu*

By convention the *ālap* of this and a few other I-*ālap* verbs is dropped in all forms that have preformatives; the 1st sing. of the imperfect is *allep*.

(6) II-*ālap* verbs are regularly formed with doubled glottal stop, e.g., *ša''el* 'to ask questions':

perf.	ܫܐܠ	*ša''el*	part.	ܡܫܐܠ	*mša''el*
impf.	ܢܫܐܠ	*nša''el*	inf.	ܡܫܐܠܘ	*mša''ālu*

(7) geminate verbs are regularly formed throughout, as *mallel* 'to speak':

perf.	ܡܠܠ	*mallel*	part.	ܡܡܠܠ	*mmallel*
impf.	ܢܡܠܠ	*nmallel*	inf.	ܡܡܠܠܘ	*mmallālu*

Vocabulary 16

NOUNS

ܕܘܟܬܐ	*dukktā* pl ܕܘܟܝܬܐ *dukkyātā*/ܕܘܟܘܬܐ *dukkawwātā* place	
ܟܢܫܐ	*kenšā* crowd, multitude	
ܣܦܝܬܐ	*spittā* pl *spinē*/*spinātā* ship, boat	
ܣܦܪܐ	*sāprā* pl *-ē* scribe	

ܨܒܝܢܐ *ṣebyānā* will

ܫܡܐ *šmā* (abs *šem*) name

ܬܘܘܢܐ *tawwānā* pl *-ē* inner room, closet

ܬܪܥܐ *tar^cā* pl *-ē* door, gate

VERBS

ܐܠܦ *allep* to teach

ܒܪܟ *barrek* to bless

ܙܩܦ *zqap/nezqop* to crucify

ܚܫܟ *ḥšek/neḥšak* to get dark (used impersonally in the 3rd
fem. sing.: *ḥeškat* 'it got dark')

ܟܢܫ *kanneš/nkanneš* to assemble, gather (trs.)

ܡܠܠ *mallel* to speak

ܢܓܕ *nagged* to beat, scourge

ܦܪܥ *pra^c/nepro^c* to reward

ܨܠܝ *ṣalli* to pray (*^cal* for)

ܩܕܫ *qaddeš/nqaddeš* to bless, make holy

ܩܨܐ *qṣā/neqṣē* to break (bread)

ܫܪܝ *šarri* to begin (+ *l-* & inf., *šarri l-mallāpu,* or + act.
part., *šarri mallep* 'he began to teach')

OTHERS

ܐܟ *ak* like (prep.); *ak d-* so (much so) that

ܐܡܬܝ *emat* when?, *emat d-* when (conj.)

ܒܓܠܝܐ *b-gelyā* openly, publicly

ܒܟܣܝܐ *b-kesyā* secretly, privately

ܡܛܠ *meṭṭul* for, on account of (note irregular spelling)

ܡܛܠ ܕ *meṭṭul d-* since, because, inasmuch as

ܥܠ ܝܕ *^cal yad* near, beside

IDIOM

ܐܚܕ ܬܪܥܐ *eḥad tar^cā* to shut, fasten a door, gate

Exercise 16

Identify, read, and translate the following Pael verb forms:

3 ܐܦܠ   1 ܚܒܒ ܐܟܘ

4 ܡܠܦ ܗܘܐ   2 ܫܥܪܝ ܠܡܠܠܘ

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12 ܗܪܝܗ	5 ܢܬܠܠܝ
13 ܒܬܚܕܡܗܗ. ܠܚܕܡ	6 ܡܥܬܝ
14 ܟܠܩܩܟ	7 ܬܠܝ
15 ܥܢܝܗ ܬܗܒܬܝ ܠܗܘ	8 ܬܚܕܥܗ
16 ܥܢܝ ܢܗ ܠܚܬܠܠܗ	9 ܪܠܗ ܚܠܘܗ.
17 ܠܟ ܬܢܓܗ ܐܟܕ	10 ܥܢܝ ܠܚܬܥܝܗ ܠܠܣܬܟ
18 ܠܟ ܗܠܝܬܝ	11 ܥܢܝܗ ܠܚܬܥܝ

Reading Exercise 16

1 ܐܟܕ ܗܝ ܕܐܟܕ ... ܐܝܕ ... ܠܬܠܝܟ ... ܘܐܘܟܐ ... ܝܪܝܢ.
ܘܬܝܠܟ ... ܠ ... ܐܘܟܐܘ. ܗܢܝ ... ܒܦܝܗ
ܬܝܠܟ ✻

2 ܩܡܐ ܕܗܕ ܗܘ ܩܡ ... ܬܝܠܟ ... ܣܬܟ ... ܥܠܝܪ. ܐܝܬܝ ܠܗ
ܣܗ ܕܚ ... ܗܐܕܡܕܗ: ܕܚܢ ... ܟܠܩܗ ... ܠܬܝܠܗ ... ܐܚܬܟ ... ܕܐܟܟ
ܘܣܗ ... ܐܠܩ ... ܠܩܠܚܬܕ ... ܐܗܐܕܡܕܗ. ... ܐܬܝܢ ... ܐܘܗ ... ܠ ... ܐܬܝ: ... ܐܬܚܬܟܠ
ܘܬܝܠܝ ... ܐܘܟܝ ... ܘܗܘܐ ... ܐܗܘܡ ... ܐܟܬܝܢ: ... ܐܟܗ: ... ܐܬܚܬܟܠ
ܘܟܬܕܝܪ[1] ... ܚܕܢ ... ܐܐܟܐ.ܝ ... ܗܘܐܩ ... ܕܗܘܠܚܕ ... ܐܬܝܢ ... ܪܬܝܢ ... ܐܟܬܟ
ܐܬܚܬܟܠ ... ܐܩ ... ܐܝܐܕܝ ✻

3 ܥܒܠ ... ܥܚܕ ... ܠܣܬܕ ... ܟܝܪܝ. ... ܗܬܝܢ ... ܐܝܒܗܕ ... ܠܩܠܚܕ ... ܐܗܐܕܡܕܗ.
ܘܐܟܟܕ: ... ܡܚܗ ... ܐܟܕܗ.ܐܠܘ ... ܗܘܣ ... ܦܝܝ ... ܝ ✻

4 ܗܝܠܟ ... ܘܗ ... ܗ ... ܐܗ ... ܐܘܐ ... ܐܝ ... ܡܥܒܝܕ ... ܐܝ ... ܐܝ ... ܠܩܐܘܗܩ ... ܒܬܐ ... ܐܣܚܬܢܐ ... ܘܗܩܩ ... ܝܪ̈ܝܬ.
ܗܣ ... ܣܗܩ ... ܥܗܠܝ ... ܐܠܗܩ. ... ܘܘܩܚܝ ... ܐܝܢܗܩ. ... ܘܗܣܗܩܗ ... ܕܒܓܒ ... ܐܝܢܗܩ
ܚܝܢܩܬܥܗܗܩ. ... ܗܐܘܕܒܩܩ ... ܐܝܗ ... ܡܢ ... ܣܓܝܢܐ ... ܠܗܥܒܝܢܐ ✻

5 ܠܐܘܕ ... ܕܒ ... ܥܙܝ ... ܝܗܘ ... ܠܘܓ ... ܗܠܩ ... ܚܠܐ ... ܝ ... ܗܘܐ. ... ܘܐܝܣܥܥܗ[2] ... ܗܐ. ... ܘܠܗ ... ܠܘܠܘ ... ܗܬܥܐ
ܗܬܝܢܠܐ. ... ܐܝܪ ... ܘܝܗܘܣ ... ܝܠܚܕ ... ܠܗ ... ܗܚܩܩܝܢܐ ... ܚܝܥܐ. ... ܘܡܠܝܘ ... ܚܝܥܐ ... ܡܢܐܡ
ܝܗܘܓ ... ܚܠܐ ... ܐܝܢܚܕ ... ܚܠܐ ... ܝ ... ܝܗܐ ✻

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[1] *netqaddaš* 'may it be blessed'; the pattern of this verb and of *etkannaš* below will be introduced in §19.1.

[2] *etkannaš* 'was gathered, assembled.'

ܪܷܫܳܐ ܕܰܫܒܰܥܶܣܪܶܐ

Lesson Seventeen

§ 17.1 The Aphel Conjugation. The Aphel conjugation is characterized in the perfect by a preformative *a-* and in the imperfect by the vowel *a* on the preformatives. The basic pattern of the perfect is *aC-CeC;* and of the imperfect, *naCCeC,* e.g. *(√ŠLM) ašlem/našlem* 'to hand over.'[1]

Although there are many exceptions, the Aphel conjugation functions primarily as a factitive/causative, e.g., *šlaḥ* 'to send' > *ašlaḥ* 'to cause (something) to be sent, to have (something) sent' and *idaᶜ* 'to know' > *awdaᶜ* 'to make (something) known' or 'to make (someone) know (something).'

The inflection of the perfect is regularly formed:

3 m	ܐܰܫܠܶܡ	*ašlem*	(ܘ)ܐܰܫܠܶܡ	*ašlem(un)*
f	ܐܰܫܠܡܰܬ	*ašlmat*	(ܝ̈)ܐܰܫܠܶܡ	*ašlem(ēn)*
2 m	ܐܰܫܠܶܡܬ	*ašlemt*	ܐܰܫܠܶܡܬܘܿܢ	*ašlemton*
f	ܐܰܫܠܶܡܬܝ	*ašlemt*	ܐܰܫܠܶܡܬܶܝܢ	*ašlemtēn*
1 c	ܐܰܫܠܡܶܬ	*ašlmet*	ܐܰܫܠܶܡܢ	*ašlemn(an)*

The imperfect inflection has the vowel *a* on all the preformatives and the vowel *e* in the stem (reduced to schwa with the vowel-initial postformatives):

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[1] The Syriac Aphel corresponds to the Hiphil (הִפְעִיל) of Hebrew and the fourth form (أفْعَل) of Arabic.

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3 m	ܢܫܠܡ *našlem*	ܢܫܠܡܘܢ *našlmun*
f	ܬܫܠܡ *tašlem*	ܢܫܠܡܢ *našlmān*
2 m	ܬܫܠܡ *tašlem*	ܬܫܠܡܘܢ *tašlmun*
f	ܬܫܠܡܝܢ *tašlmin*	ܬܫܠܡܢ *tašlmān*
1 c	ܐܫܠܡ *ašlem*	ܢܫܠܡ *našlem*

The imperative is regularly formed from the imperfect with preformative *a-:*

| masc. | ܐܫܠܡ *ašlem* | (ܐܫܠܡܘܢ) *ašlem(un)* |
| fem. | ܐܫܠܡ *ašlem* | (ܐܫܠܡܝܢ) *ašlem(ēn)* |

Like the Pael conjugation, Aphel produces both active and passive participles, active on the pattern *maCCeC* and passive on the pattern *maCCaC*. The distinction is obscured everywhere except in the masc. sing. absolute.

| masc. | ܡܫܠܡ *mašle/am* | ܡܫܠܡܝܢ *mašlmin* |
| fem. | ܡܫܠܡܐ *mašlmā* | ܡܫܠܡܢ *mašlmān* |

The infinitive of Aphel is on the pattern *maCCāCu*, e.g. ܡܫܠܡܘ *mašlāmu.*

§ 17.2 Aphel Conjugation: Various Verb Types.

(1) III-guttural roots replace the vowel *e* of the pattern wherever it occurs with *a*, as in ܫܠܚ *šlah* > ܐܫܠܚ *ašlah* and ܕܥܪ *ʿdar* > ܐܥܕܪ *aʿdar*. As in the participles of Pael III-gutturals, the distinction between the active and passive participles is obscured everywhere.

PERF.	ܐܫܠܚ *ašlah*	ܐܥܕܪ *aʿdar*
IMPERF.	ܢܫܠܚ *našlah*	ܢܥܕܪ *naʿdar*
ACT. PART.	ܡܫܠܚ *mašlah*	ܡܥܕܪ *maʿdar*
PASS. PART.	ܡܫܠܚ *mašlah*	ܡܥܕܪ *maʿdar*
INF.	ܡܫܠܚܘ *mašlāhu*	ܡܥܕܪܘ *maʿdāru*

(2) I-*n* roots show regular assimilation of the *n* to the second radical in all forms of the Aphel conjugation, as ܢܦܩ *npaq* > ܐܦܩ *appeq* 'make (someone) go out, send/bring out' and ܢܚܬ *nhet* > ܐܚܬ *ahhet* 'to make (someone) go down, send/bring down.'

PERF.	ܐܦܩ	*appeq*	ܐܚܬ *aḥḥet*
IMPERF.	ܢܦܩ	*nappeq*	ܢܚܬ *naḥḥet*
ACT. PART.	ܡܦܩ	*mappeq*	ܡܚܬ *maḥḥet*
PASS. PART.	ܡܦܩ	*mappaq*	ܡܚܬ *maḥḥat*
INF.	ܡܦܩܘ	*mappāqu*	ܡܚܬܘ *maḥḥātu*

(3) III-weak roots in Aphel conform to the vocalic patterns of Pael, see §16.2(2), as ܚܕܝ *ḥdi* 'rejoice' > ܐܚܕܝ *aḥdi* 'cause (someone) to rejoice'

PERF.	ܐܚܕܝ	*aḥdi*
IMPERF.	ܢܚܕܐ	*naḥdē*
ACT. PART.	ܡܚܕܐ	*maḥdē*
PASS. PART.	ܡܚܕܝ	*maḥday*
INF.	ܡܚܕܝܘ	*maḥdāyu*

(4) Hollow roots in Aphel all conform to the pattern of ܩܡ *qām* > ܐܩܝܡ *aqim* 'set up, place,' and ܡܝܬ *mit* > ܐܡܝܬ *amit* 'cause to die, put to death'

PERF.	ܐܩܝܡ	*aqim*	ܐܡܝܬ *amit*
IMPERF.	ܢܩܝܡ	*nqim*	ܢܡܝܬ *nmit*
ACT. PART.	ܡܩܝܡ	*mqim*	ܡܡܝܬ *mmit*
PASS. PART.	ܡܩܡ	*mqām*	ܡܡܬ *mmāt*
INF.	ܡܩܡܘ	*mqāmu*	ܡܡܬܘ *mmātu*

(5) Most I-*y* and I-*ālap* roots show *w* for the first radical in Aphel, as ܝܕܥ *idaᶜ* 'know' > ܐܘܕܥ *awdaᶜ* 'make known,' ܝܪܬ *iret* 'inherit' > ܐܘܪܬ *awret* 'make inherit' and ܐܒܕ *ebad* 'perish' > ܐܘܒܕ *awbed* 'make perish.' There are, however, exceptions, notably ܐܬܐ *etā* 'come' > ܐܝܬܝ *ayti* 'bring,' which shows a *y* for the first radical.

PERF.	ܐܘܕܥ *awdaᶜ*	ܐܘܪܬ *awret*	ܐܝܬܝ *ayti*
IMPERF.	ܢܘܕܥ *nawdaᶜ*	ܢܘܪܬ *nawret*	ܢܝܬܐ *naytē*
ACT. PART.	ܡܘܕܥ *mawdaᶜ*	ܡܘܪܬ *mawret*	ܡܝܬܐ *maytē*
PASS. PART.	ܡܘܕܥ *mawdaᶜ*	ܡܘܪܬ *mawrat*	ܡܝܬܝ *maytay*
INF.	ܡܘܕܥܘ *mawdāᶜu*	ܡܘܪܬܘ *mawrātu*	ܡܝܬܝܘ *maytāyu*

(6) II-*ālap* roots are predictably formed, as ܫܐܠ *šel* 'to ask' >

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ⵍⵣⵣⵣ *ašel* 'to lend.'

PERF.	ⵍⵣⵣⵣ	*ašel*
IMPERF.	ⵍⵣⵣ	*našel*
ACT. PART.	ⵍⵣⵣⵣ	*mašel*
PASS. PART.	ⵍⵣⵣⵣ	*mašal*
INF.	ⵍⵣⵣⵣ	*mašālu*

(7) Geminate roots form Aphel on the pattern of I-*n* roots. A spurious *ālap* occasionally appears in the imperfect and participles, as ⵘⵣ *mak* 'be humble' (√*MKK*) > ⵘⵣⵣ *ammek* 'make humble.'

PERF.	ⵘⵣⵣ	*ammek*
IMPERF.	ⵘⵣⵣ	*nammek*
ACT. PART.	ⵘⵣⵣⵣ	*mammek*
PASS. PART.	ⵘⵣⵣⵣ	*mammak*
INF.	ⵘⵣⵣⵣ	*mammāku*

Vocabulary 17

NOUNS

ⵇⵈ	*gaww, l-gaww* inside
ⵣⵣⵣⵣ	*grista* loaf (of bread)
ⵣⵣⵣⵣⵣ	*haymānutā* faith
ⵣⵣⵣⵣ	*heššokā* darkness
ⵣⵣⵣ	*meddem* thing, anything, something
ⵣⵣⵣ	*ᶜarsā* bed
ⵣⵣ ⵣⵣⵣⵣ	*pelgut-lêlyā* middle of the night, midnight

ADJECTIVE

ⵣⵣⵣⵣ	*iḥidāy* only, sole

VERBS

ⵣⵣⵣⵣ	*adrek* to overtake, comprehend
ⵣⵣⵣ	*ahhar* (√*HRR*) to bother
ⵣⵣⵣ	*awḥar* (√*'ḤR*) to tarry, delay
ⵣⵣⵣ	*ahheb* (√*ḤBB*) to love
ⵣⵣⵣ	*aḥḥet* (√*NHT*) to send down
ⵣⵣⵣ	*ašel* to lend

ܐܚܝ *aḥḥi* to give life to, revivify

ܕܢ *dān/ndun* to judge

ܗܝܡܢ *haymen/nhaymen* to believe (*b-* in); act. part. *mhaymen* believing, faithful (in the religious sense)

ܗܠܟ *hallek* to walk

OTHER

ܗܟܢܐ...ܐܝܟܢܐ ܕ *hākannā...aykannā d-* so much so…that, enough to

Exercise 17

Identify, read, and translate the following Aphel forms:

6 ܐܘܪܬܗܘܢ.		1 ܐܘܠܕܬ ܒܢܝܟܘܢ
7 ܐܥܒܪ ܠܬܠܡܝܕܘ ܠ		2 ܐܟܪܙܘ ܣܒܪܬܐ
8 ܐܣܝܬܢܝ.		3 ܐܚܒܕ
9 ܐܣܟܘܗܝ.		4 ܐܬܚܒܕ
10 ܢܣܚܘ		5 ܐܬܚܣܝܢ

Reading Exercise 17

1 ܐܟܒܪܝ ܠܗܘܢ: ܟܕ ܚܙܘ ܚܣܝ ܕܠܐ ܐܝܬ ܠܗ ܐܟܪܙܝܠ ܠܩܕܝܐ ܕܥܠܝ ܕܘܬܐ ܠܠܟ. ܘܐܟܪܒ ܠܐ: ܐܝܬܒ ܠܟܐܟܠܟܐ ܕܣܒܬܐ ܐܟܬܠܟ ܒܠܬ ܒܢܝܝ. ܕܒܝܠܠ ܐܝܣܬܪܝ ܐܦܐ ܠܩܕܐ ܚܣ ܘܣܝܐܘ ܠ ܕܒܠܬܐ ܠ ܟܕܝܪ ܕܟܐܣܟܕ ܠܗ. ܘܗܘ ܐܝܣܬܘܗܝ ܟܝ ܠܝܗ ܒܟܒ ܘܐܟܪܘܬܗ ܠܗ: ܠܠܟ ܩܘܪܝܐܣܝܢ ܐܗܘ ܐܣܟ ܐܟܒ ܟܐܟܐ. ܗܘܐ ܘܟܢܬ ܚܣܕ ܬܚܝܘܗܝ. ܠ ܟܣܚܘ ܐܝܟ ܩܐܟܘܪܐ ܐܟܒܠ ܠܗ ܠܝ *

2 ܘܐܟܢ ܚܣܝ ܒܝܣܬ ܐܒܣܘ ܐܠܗܐ ܠܠܗܟܐ. ܐܚܒܟ ܕܠܩܕܐ ܣܗܘܡܝ ܟܐܝܬ. ܕܚܠܬ ܕܬܚܣܝܣܟ ܗܘ ܠܐ ܟܐܚܕ. ܐܠܟ ܣܗܘܘ ܠܗܐ ܟܟ ܕܠܚܠܣܪ. ܠܟ ܒܝܣܝ ܥܙܝܪ ܐܟܠܐ ܠܚܝܐ ܠܠܗܟܐ ܕܚܒܣܕܘܗܝ. ܠܠܗܟܐ. ܐܠܟ ܐܝܢ ܚܠܟܐ ܟܒܝܐܟ ܐܟܪܘܗܝ *

3 ܐܚܕ ܠܗܘ ܥܒܕ: ܥܠܠ ܐܣܕܝ ܘܚܣܐ ܢܘܗܘܪܐ ܠܟܣܚܘ. ܗܘ ܘܠܚܣܐ ܕܒ ܐ ܠܗܣ ܢܘܗܘܪܐ. ܕܠܐ ܣܟܘܐܬ ܒܪܒܚܣܘܗܝ. ܘܣܒ ܕܟܣܘܠܝ

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ܬܣܘܩܬܐ. ܠܐ ܢܕܚܠ ܐ̈ܝ̈ܕܝܐ ܗܘܝܘ̇. ܚܕ ܐ̱ܠ ܗܘܐ ܠܚܡ ܠܐ. ܘܗܘܐܝ̈ܕܐ. ܣܘܩܬ

ܬܣܘܩܬܐ. ܘܗܘܐܝ̈ܕܐ ܕܒܘ ܗܘܐ̱ܡ̄ܘܗܝ̄ ܕܚܒܝܠ ܐܝܟ ܐܗܘܣ: ܥܠ ܐ̱ܠ̄ ܗܕܡܐ ܥܣܕ. ܘܪܝܐܦ

※ ܗ̄ܣܘܝ

4 ܡܢ ܕܒܥܥ ܩܕܠ ܘܠܐ ܢܛܪ: ܗܘܠܐ. ܐܢܐ ܠܐ ܠܐ ܐܙ̱ ܐ̇ܢ ܐ ܠܐ ܐܢܐ ܐܠ̄ ܟܘ1. ܠܐ ܠܝ ܠܐ

ܠܝܢܐ ܘܐ̇ܝܘܐ ܠܚܠܛܗܐ. ܠܐ ܘܐ ܐ̇ܝܐ ܠܚܠܛܗܐ ※

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[1]A good example of the topic-comment sentence in Syriac. This sentence type, which is fairly common in Semitic languages in general, consists of a topic that is not the logical subject of the comment part of the sentence; a referent pronoun in the comment part indicates the relationship of the topic to the comment: **man d-šamaᶜ...: enā lā dā'en-nā leh:** '**he** who hears...: I do not judge **him**.' Here the topic is *man d...* (with the clause that follows), and the comment is *enā lā dā'en-nā leh,* where *leh* marks the syntactical relationship between the topic and comment. Such sentences are often best translated by rearranging and putting the topic into its logical position in the comment: 'I do not judge him who hears...' In this instance the Syriac follows the Greek syntax closely: ἐάν τίς μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω αὐτόν (si quis audierit verba mea, et non custodierit: ego non iudico eum, John 12:47).

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ܕ݁ܶܐܬ݂ܪܰܥ̣ܣܰܪ ܪ̈ܶܫ݂ܳܐ

Lesson Eighteen

§ 18.1 Medio-Passive Verbs: Ethpeel, Ethpaal & Attaphal
Conjugations. Syriac has no true passive verbs. However, for each of the active/transitive conjugations (Peal, Pael, Aphel), there exists a corresponding reflexive/medio-passive conjugation. From the Peal conjugation the Ethpeel (basic pattern *etCCeC, etp^cel*) is made; from the Pael conjugation the Ethpaal (basic pattern *etCaCCaC, etpa^c^cal*) is made; and from the Aphel conjugation is made the Ettaphal (basic pattern *ettaCCaC, ettap^cal*).

BASE PATTERN		MEDIO-PASSIVE
ܩܛܰܠ *qtal* 'kill'	>	ܐܶܬ݂ܩܛܶܠ *etqtel* 'get killed'
ܩܰܒ݁ܶܠ *qabbel* 'receive'	>	ܐܶܬ݂ܩܰܒ݁ܰܠ *etqabbal* 'be received'
ܐܰܫܠܶܡ *ašlem* 'betray'	>	ܐܶܬ݁ܬ݂ܰܫܠܰܡ *ettašlam* 'be betrayed'

§ 18.2 The Ethpeel Conjugation. The underlying pattern from which all actually occurring forms of the Ethpeel can be predicted is *etCaCeC/netCaCeC*. In forms with zero or consonant-initial postformatives, the *a* is reduced. In forms with vowel-initial postformatives, the *e* is reduced. An example is *etdheq* 'be driven away' < *dhaq* 'drive away.'[1]

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[1]Not in terms of formation, but in terms of meaning and function the Syriac Ethpeel corresponds to the Niphal (נפעל) of Hebrew and the seventh form (انفعل) of Arabic. It also bears an affinity in both formation and meaning with the eighth form (افتعل) of Arabic.

3 m	ܐܬܕܗܩ *etdheq*	( )ܐܬܕܗܩܘܢ *etdheq(un)*
f	ܐܬܕܗܩܬ *etdahqat*	( )ܐܬܕܗܩܝܢ *etdheq(ēn)*
2 m	ܐܬܕܗܩܬ *etdheqt*	ܐܬܕܗܩܬܘܢ *etdheqton*
f	ܐܬܕܗܩܬܝ *etdheqt*	ܐܬܕܗܩܬܝܢ *etdheqtēn*
1 c	ܐܬܕܗܩܬ *etdahqet*	ܐܬܕܗܩܢ *etdheqn(an)*

The imperfect is also regularly inflected, with an *a* appearing after the first radical with the vowel-initial postformatives.

3 m	ܢܬܕܗܩ *netdheq*	ܢܬܕܗܩܘܢ *netdahqun*
f	ܬܬܕܗܩ *tetdheq*	ܢܬܕܗܩܢ *netdahqān*
2 m	ܬܬܕܗܩ *tetdheq*	ܬܬܕܗܩܘܢ *tetdahqun*
f	ܬܬܕܗܩܝܢ *tetdahqin*	ܬܬܕܗܩܢ *tetdahqān*
1 c	ܐܬܕܗܩ *etdheq*	ܢܬܕܗܩ *netdheq*

The same *a* appears in variant forms of the imperative:

masc.	ܐܬܕܗܩ *etdheq* ᵉtdahq	( )ܐܬܕܗܩܘܢ *etdahq(un)*
	etdahq	
fem.	ܐܬܕܗܩܝ *etdheq*	( )ܐܬܕܗܩܝܢ *etdahq(ēn)*
	etdahq	

The participles are predictably formed:

| masc. | ܡܬܕܗܩ *metdheq* | ܡܬܕܗܩܝܢ *metdahqin* |
| | ܡܬܕܗܩܐ *metdahqā* | ܡܬܕܗܩܢ *metdahqān* |

And the infinitive is formed on familiar lines, ܡܬܕܗܩܘ *metdhāqu*.

§ 18.3 Metathesis in Ethpeel.

Verbs whose first radical is a sibilant *(s, z, ṣ, š)* show a regular metathesis with the *t* prefix of Ethpeel.

With *s* and *š*, simple metathesis occurs: ܣܡܟ *smak* 'lean' > ܐܣܬܡܟ *estmek* 'recline' and ܫܚܩ *šḥaq* 'break' > ܐܫܬܚܩ *ešṭheq* 'get broken.'

If the first radical is *ṣ*, metathesis occurs and the *t* is velarized to *ṭ*, as ܨܠܒ *ṣlab* 'crucify' > ܐܨܛܠܒ *eṣṭleb* 'be crucified.'

If the first radical is *z*, metathesis occurs and the *t* is voiced to *d*,

as ܙܒܢ *zban* 'buy' > ܐܙܕܒܢ *ezdben* 'be bought' and ܙܩܦ *zqap* 'raise up' > ܐܙܕܩܦ *ezdqep* 'get raised up.'

§ 18.4 Ethpeel with Various Verb Types.

Alterations are made in the Ethpeel conjugation with the following root types (3rd masc. and 3rd fem. sing. forms are given for the perfect; 3rd masc. sing. and 3rd masc. pl. are given for the imperfect; masc. and fem. active participles are given; from these forms all others can be predicted).

(1) I-*ālap:* forms are regularly produced with the glottal stop, which is subsequently dropped. Resulting forms are immune to vocalic reduction. An example is ܐܟܠ *ekal* 'eat' > ܐܬܐܟܠ *etekel* (for **et'kel)* 'to be eaten.' The Ethpeel of *eḥad* and a few other I-*ālap* verbs shows assimilation of the initial glottal stop to the *t* of the form, giving ܐܬܬܚܕ *etteḥed,* and so on throughout the conjugation.

PERF. 3MS	ܐܬܐܟܠ	*etekel*	ܐܬܬܚܕ	*etteḥed*
PERF. 3FS	ܐܬܐܟܠܬ	*etaklat*	ܐܬܬܚܕܬ	*ettaḥdat*
IMPERF. 3MS	ܢܬܐܟܠ	*netekel*	ܢܬܬܚܕ	*nettḥed*
IMPERF. 3MP	ܢܬܐܟܠܘܢ	*netaklun*	ܢܬܬܚܕܘܢ	*nettaḥdun*
IMPERATIVE	ܐܬܐܟܠ	*etekel/etakl*	ܐܬܬܚܕ	*etteḥed/ettaḥd*
MASC.PART.	ܡܬܐܟܠ	*metekel*	ܡܬܬܚܕ	*mettḥed*
FEM. PART.	ܡܬܐܟܠܐ	*metaklā*	ܡܬܬܚܕܐ	*mettaḥdā*
INF.	ܡܬܐܟܠܘ	*metekālu*	ܡܬܬܚܕܘ	*mettḥādu*

(2) II-*ālap:* like the I-*ālap,* forms are regularly produced with the glottal stop, which is subsequently dropped. Resulting forms are immune to vocalic reduction. An example is ܫܐܠ *šel* 'ask' > ܐܫܬܐܠ *eštel* (for **ešt'el)* 'be asked'

PERF. 3M/FS	ܐܫܬܐܠ	*eštel*	ܐܫܬܐܠܬ	*eštalat*
IMPERF. 3MS/P	ܢܫܬܐܠ	*neštel*	ܢܫܬܐܠܘܢ	*neštalun*
IMPERATIVE	ܐܫܬܐܠ	*eštel/eštal*		
PART. M/F	ܡܫܬܐܠ	*meštel*	ܡܫܬܐܠܐ	*meštalā*
INF.	ܡܫܬܐܠܘ	*meštālu*		

(3) I-*y:* where the *y* of the root would have a schwa, it is pro-

nounced *i;* and all resulting forms are immune to vocalic reduction. In all other respects the conjugation is regular. An example is ܝܠܕ *iled* 'give birth' > ܐܬܝܠܕ *etiled* (for **etyled*) 'be born'

PERF. 3M/FS	ܐܬܝܠܕ	*etiled*	ܐܬܝܠܕܬ	*etyaldat*
IMPERF. 3MS/P	ܢܬܝܠܕ	*netiled*	ܢܬܝܠܕܘܢ	*netyaldun*
IMPERATIVE	ܐܬܝܠܕ	*etiled/elyald*		
PART. M/F	ܡܬܝܠܕ	*metiled*	ܡܬܝܠܕܐ	*metyaldā*
INF.	ܡܬܝܠܕܘ	*metilādu*		

(4) hollow: the hollow Ethpeel is entirely replaced by the Ettaphal (see §20.1, below).

(5) III-guttural: all *e*'s occurring before the third radical consonant are changed to *a* by the guttural. An example is ܩܒܥ *qba^c* 'to set up' > ܐܬܩܒܥ *etqba^c* 'be/get set up'

PERF. 3M/FS	ܐܬܩܒܥ	*etqba^c*	ܐܬܩܒܥܬ	*etqab^cat*
IMPERF. 3MS/P	ܢܬܩܒܥ	*netqba^c*	ܢܬܩܒܥܘܢ	*netqab^cun*
IMPERATIVE	ܐܬܩܒܥ	*etqba^c/etqab^c*		
PART. M/F	ܡܬܩܒܥ	*metqba^c*	ܡܬܩܒܥܐ	*metqab^cā*
INF.	ܡܬܩܒܥܘ	*metqbā^cu*		

(6) III-weak: conjugation follows the patterns of *dakki* as given in §16.2(2): *qrā* 'call' > ܐܬܩܪܝ *etqri* 'be called.'

PERF. 3M/FS	ܐܬܩܪܝ	*etqri*	ܐܬܩܪܝܬ	*etqaryat*
IMPERF. 3MS/P	ܢܬܩܪܐ	*netqrē*	ܢܬܩܪܘܢ	*netqrōn*
IMPERF. 3FS/P	ܬܬܩܪܐ	*tetqrē*	ܢܬܩܪܝܢ	*netqaryān*
IMPERATIVE	ܐܬܩܪܝ	*etqray/etqary*		
PART. M/F	ܡܬܩܪܐ	*metqrē*	ܡܬܩܪܝܐ	*metqaryā*
INF.	ܡܬܩܪܝܘ	*metqrāyu*		

Vocabulary 18

NOUNS

ܐܘܪܥܐ *ur^cā* (abs *ura^c*) meeting

ܒܬܘܠܬܐ *btultā* pl *-ātā* virgin

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ܚܠܘܠܐ *ḥlōlā* marriage

ܚܬܢܐ *ḥatnā* bridegroom, son-in-law, brother-in-law (any male connection by marriage)

ܟܐܢܐ *kênā* just (person)

ܟܠܬܐ *kalltā* bride

ܠܡܦܕܐ *lampêdā* lamp

ܡܐܢܐ *mānā* vessel

ܡܛܪܐ *meṭrā* rain

ܡܫܚܐ *mešḥā* oil

ܥܘܠܐ *ᶜawwālā* unjust

ܩܥܬܐ *qᶜātā* outcry

ܫܡܫܐ *šemšā* (abs *šmeš,* usually masc.) sun

ܩܛܝܪܐ *qṭirā* force, compulsion

VERBS

ܐܬܐܡܪ *etemar* (for **et'emar*) to be said

ܐܬܩܪܝ *etqri* to be called

ܕܢܚ *dnaḥ/nednaḥ* to rise (of the sun); Aphel *(adnaḥ)* to make (the sun) rise

ܕܡܐ *dmā/nedmē* l- to be like, resemble; Ethpeel *(etdmi)* to be like; Pael *(dammi)* to make (something) like *(l-)*

ܕܥܟ *dᶜek/nedᶜak* to go out (light, lamp)

ܙܒܢ *zban/nezben* to buy; Ethpeel *(ezdben)* to be/get bought; Pael *(zabben)* to sell

ܛܝܒ *ṭayyeb* to prepare

ܠܛ *lāṭ/nluṭ* to curse

ܢܡ *nām/nnum* to slumber, sleep

ܢܩܫ *nqaš/neqqoš* to knock, strike

ܣܢܐ *snā/nesnē* to hate

ܣܦܩ *spaq/nespaq* to suffice, be sufficient

ܦܬܚ *ptaḥ/neptaḥ* to open; Ethpeel *(etptaḥ)* to be open, get opened

ܬܩܢ *taqqen* to make right, get ready

ADJECTIVE

ܣܟܠ *skal/skel* (emph *saklā*) foolish

OTHERS

ܐܝܢܐ *aynā* (m), ܐܝܕܐ *aydā* (f), ܐܝܠܝܢ *aylēn* (pl) which?

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(interrogative adj.), (+ *d-*) he/she/they who (relative pronoun)

ܐܡܝܢ *āmên* verily, truly

ܒܚܪܬܐ *b-ḥartā* finally, in the end

ܗܝܕܝܢ *haydēn* then, at that time

ܠܡܐ *l-mā* lest

Exercise 18

Identify, read, and translate the following Ethpeel forms:

1 ܐܬܚܙܝ ܕܡܬܚܙܐ ܕܒܪ

2 ܐܬܟܢܫ ܕܡܬܟܢܫܝܢ ܕܡܪܚܡ

3 ܗܘ ܕܐܬܟܬܒ ܠ

4 ܡܬܚܫܒܢ ܕܟܬܒܐ ܕܡܬܟܬܒܝܢ ܠܗܘܢ ܡܢ ܒܬܘܠܐܬ

5 ܡܬܚܒܫ ܗܝ ܠܐ ܐܬܚܒܪ ܗܘܢܐ

6 ܐܟܐ ܕܡܬܟܪܟܝܢ

7 ܟܐܠ ܕܡܬܟܬܡܝܢ

8 ܐܟܒ ܕܡܬܟܬܒܝܢ ܥܠܝܢ

9 ܐܬܪܐ ܕܠܐ ܡܬܚܪܫ

10 ܚܒܝܐ ܕܐܬܝܠܕܘ

Reading Exercise 18

1 ܐܘ ܐܚܝ ܐܢܬ ܐܝܟܪ ܚܝܐ ܐܢܬ ܠܗܘܢ: ܐܠܟܐ ܕܡܝܗܒ ܠܗܘ. ܗܒܐ ܘܡܬܝܠܕܝܢ. ܗܟܢܐ ܡܬܝܠܕܘܢ ܠܗܘ. ܥܠ ܗܝ ܕܐܪܟܐ ܢܦܩܬ. ܘܐܪܬܐ ܢܦܫܗ ܚܒܫܝܢ ܘܡܬܝܠܕܘܢ ܠܗ ܀

2 ܘܐܒܝ ܥܒܕܗܘܢ ܘܐܟܐܟܬ̄ܐܣ ܘܐܣܝܪ ܠܥܝܢܝܗܝ. ܘܗܘ
ܐܚܠܕܟܣܝܗ. ܐܢܐ ܗܣ ܐܟܬ̇ ܐܢܐ ܠܚܗ: ܐܣܕܐ
ܐܚܠܕܟܬܚܝ. ܘܚܘܗ ܠܟ ܕܠܟܝܠ ܠܚܗ. ܘܚܗܕܗ ܕܚܦܢܐ
ܠܚܝ ܕܦܥܟ ܠܚܗ. ܘܝܠܗ ܕܠ ܐܠܝ ܘܕܬܢܝ ܠܚܗ ܚܛܠܢܐ
ܘܚܘܦܝ ܠܚܗ. ܐܚܢܟ ܘܗܘܐ ܚܘܩܘܬ̄ܐ ܘܐܚܕܚܗ ܘܬܚܕܬܟ
ܘܗ ܘܗܘܕܝܣ ܥܕܚܥܗ ܠܟ ܠܬܟ ܘܠ ܕܬܟܐ: ܘܚܣܛ
ܚܛܢܝ̈ܗ ܠܟ ܬܟܢܟ ܘܠ ܚܩܟ ※

3 ܘܗܒܝ ܐܗܒܟ ܘܠܚܗܕܟ ܘܬܚܬܟ ܠܚܗܢ ܬܚܩܠܝ. ܘܗܢܝ ܕܬܒܗܕ
ܠܚܗܕܢܗܣ ܘܒܦܕ ܠܟܗܕ ܣܐܢܟ ܘܚܠܟܐ. ܣܚܕ ܗܣ
ܚܕܗܣ ܣܚܬܚܣ ܗܘܬ̄. ܘܣܕܚ ܣܩܠܝ. ܘܗܢܝ ܣܩܠܟܐ
ܒܗܕ ܠܚܗܕܢܗܣ. ܘܠܟ ܒܗܕ ܚܕܚܗܣ ܕܚܥܣܟ. ܘܗܢܝ ܗܣ
ܚܣ ܣܚܬܚܐ ܒܗܕ ܚܥܣܟ ܚܕܬܟܐ ܚܝܕ ܠܚܗܕܢܗܣ. ܚܕ
ܐܚܣܐ ܗܣ ܣܐܢܟ. ܒܕܕ ܚܠܗܝ ܘܗܕܒܚܝ ܘܚܩܠܝܠܗ ܕܠܠܟ ܗܘܗ
ܚܕܚܗܟ: ܗܟ ܣܐܢܟ ܐܗܟ. ܩܘܘܒ ܠܟܗܕܚܗ. ܘܗܕܗܣ ܒܕܕ
ܚܠܗܣ ܚܬܐܠܬܟܐ ܘܗܠܣ. ܘܐܗܒ ܠܚܗܕܢܗܣ. ܐܚܬܝ ܗܣ
ܘܗܢܝ ܘܩܠܟܐ ܠܣܚܬܚܐ: ܘܗܬܒܝ ܠܝ ܘܬܝ ܕܚܥܣܚܝ. ܘܘܗܐ
ܘܕܓܗ ܠܚܗܝ ܠܚܗܕܚܬܝ. ܚܢܬ ܘܗܢܝ ܣܚܬܚܐ ܘܐܚܬܝ: ܠܕܟ
ܠܟ ܣܘܦܕ ܠܝ ܘܠܚܝ. ܐܠܟ ܪܠܬܝ ܠܗܕ ܐܠܝ ܘܕܘܬܚܝ
ܘܪܬܝ ܠܚܝ. ܘܚܕ ܐܝܕ ܠܕܘܬܝ. ܐܒܗܟ ܣܐܢܟ. ܘܐܝܠܝ
ܕܚܠܬܝ ܗܘܬ̄ ܚܠ ܚܕܚ ܠܚܚܛ ܣܠܗܟ. ܘܣܗ ܐܢܟܚ.
ܬܢܗܟ ܗܣ ܐܗܬ ܐܒ ܘܗܢܝ ܚܬܐܠܬܟ ܐܣܐܣܟܐ ܘܐܚܬܝ
ܚܬܝ ܚܕܢ. ܩܗܚ ܠܝ. ܘܗܘ ܗܝ ܚܒܟ ܐܐܒܝܕ ܠܗܣܝ: ܐܗܣܝ
ܐܬܝ ܐܢܟ ܠܚܝ. ܘܠܟ ܝܬܚܟ ܠܚܝ ※

ܪܺܥܳܐ ܕܰܬܫܰܥܣܰܪ

Lesson Nineteen

§ 19.1 The Ethpaal Conjugation. The Ethpaal conjugation, the medio-passive of the Pael, is regularly inflected in the perfect, with predictable reduction before vowel-initial postformatives. The example is *etqabbal* 'be received' < Pael *qabbel* 'receive.' Note particularly that the *e* vowel of the Pael becomes *a* throughout the conjugation, both perfect and imperfect, of the Ethpaal.[1]

3 m	ܐܬܩܒܠ	*etqabbal*	(ܐܬܩܒܠܘ)	*etqabbal(un)*
f	ܐܬܩܒܠܬ	*etqabblat*	(ܐܬܩܒܠܶܝ)	*etqabbal(ēn)*
2 m	ܐܬܩܒܠܬ	*etqabbalt*	ܐܬܩܒܠܬܘܢ	*etqabbalton*
f	ܐܬܩܒܠܬܝ	*etqabbalt*	ܐܬܩܒܠܬܶܝܢ	*etqabbaltēn*
1 c	ܐܬܩܒܠܬ	*etqabblet*	ܐܬܩܒܠܢ	*etqabbaln(an)*

The imperfect is also regularly inflected, with predictable reductions:

3 m	ܢܬܩܒܠ	*netqabbal*	ܢܬܩܒܠܘܢ	*netqabblun*
f	ܬܬܩܒܠ	*tetqabbal*	ܢܬܩܒܠܳܢ	*netqabblān*
2 m	ܬܬܩܒܠ	*tetqabbal*	ܬܬܩܒܠܘܢ	*tetqabblun*
f	ܬܬܩܒܠܝܢ	*tetqabblin*	ܬܬܩܒܠܳܢ	*tetqabblān*
1 c	ܐܬܩܒܠ	*etqabbal*	ܢܬܩܒܠ	*netqabbal*

The participles, of which there are only active forms (although with middle/passive meanings), are predictable:

masc.	ܡܬܩܒܠ	*metqabbal*	ܡܬܩܒܠܝܢ	*metqabblin*

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[1]The Syriac Ethpaal conjugation corresponds to the Pual (פֻּעַל) of Hebrew and the fifth form (تفعّل) of Arabic.

(2) II-*ālap:* ⲋⲝ *ša''el* 'ask questions' > ⲋⲝⲋ *ešta''al* 'be asked questions'

PERF. 3M/FS	ⲋⲝⲋ *ešta''al*	ⲋⲝⲋ *ešta''lat*	
IMPERF. 3MS/P	ⲋⲝⲋ *nešta''al*	ⲋⲝⲋ *nešta''lun*	
IMPERATIVE	ⲋⲝⲋ *ešta''al*		
PART. M/F	ⲋⲝⲋ *mešta''al*	ⲋⲝⲋ *mešta''lā*	
INF.	ⲋⲝⲋ *meša''ālu*		

(3) I-*y:* ⲋ *yaqqar* 'honor' > ⲋ *etyaqqar* 'be honored'

PERF. 3M/FS	ⲋ *etyaqqar*	ⲋ *etyaqqrat*	
IMPERF. 3MS/P	ⲋ *netyaqqar*	ⲋ *netyaqqrun*	
IMPERATIVE	ⲋ *etyaqqar*		
PART. M/F	ⲋ *metyaqqar*	ⲋ *metyaqqrā*	
INF.	ⲋ *metyaqqāru*		

(4) hollow: ⲋ *ṭayyeb* 'prepare' > ⲋ *eṭṭayyab* 'be prepared'

PERF. 3M/FS	ⲋ *eṭṭayyab*	ⲋ *eṭṭayybat*	
IMPERF. 3MS/P	ⲋ *neṭṭayyab*	ⲋ *neṭṭayybun*	
IMPERATIVE	ⲋ *eṭṭayyab*		
PART. M/F	ⲋ *meṭṭayyab*	ⲋ *meṭṭayybā*	
INF.	ⲋ *meṭṭayyābu*		

Vocabulary 19

NOUNS

     ⲋ *eggārā* rooftop

     ⲋ *ednā* (f) ear

     ⲋ *ātā* pl *atwātā* sign, token

     ⲋ *daywā* evil spirit, devil

     ⲋ *ḥmirā* leaven

     ⲋ *prišā* Pharisee

     ⲋ *qnomā* self (reflexive pronoun)

     ⲋ *šêdā* demon, devil

VERBS

ܐܙܕܗܪ *ezdahhar* to beware

ܐܟܪܙ *akrez* to proclaim, announce; Ethpeel *(etkrez)* to be
broadcast

ܐܫܬܠܡ *eštallam* to be completed, finished

ܐܬܕܡܪ *etdammar* to be astonished

ܐܬܝܕܥ *etida^c* to be known

ܓܠܐ *glā/neglē* to reveal; Ethpeel *(etgli)* to be revealed

ܕܫ *dāš/nduš* to tread; Pael *(dayyeš)* to trample

ܚܪܒ *hreb/nehrab* to be laid waste, be ruined

ܛܫܝ *ṭašši* to hide, conceal; Ethpaal *(eṭṭašši)* to hide oneself,
be concealed

ܟܣܐ *ksā/neksē* to cover, clothe

ܠܚܫ *laḥḥeš* to whisper

ܡܠܝ *malli* to fill, fulfill, accomplish; Ethpaal *(etmalli)* to be
filled, fulfilled, accomplished

ܢܣܝ *nassi* to try, test, ask *(l-* someone) for (something) as
proof

ܦܠܓ *palleg* to divide; Ethpaal *(etpallag)* to be divided

ADJECTIVES

ܚܪܫ *hreš/haršā* dumb, mute

ܢܗܝܪ *nahhir* light, full of light

ܨܗܐ *ṣhē* (fem *ṣahyā*) thirsty

OTHERS

ܠܘܩܕܡ *luqdam* first of all

ܡܢ ܒܬܪܟܢ *men bātarken* afterwards (adv.)

ܢܣܒ ܒܐܦܐ *nsab b-appē* to be hypocritical

PROPER NAME

ܒܥܠܙܒܘܒ *b^celzbob* Beelzebub

ܣܛܢܐ *sāṭānā* Satan

Exercise 19

Identify, read, and translate the following Ettaphal forms:

ܚܢܬ ܐܬܐ ܡܩܝܡ ܐܬܬܕܡܪܘ ܕܡܬܬܚܫܒ 1

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2 ܗܘܘ ܡܚܘܟܚܘ ܠܐ ܣܩܠܚ ܘܗܙܩܠܟܝ ܘܩܢܝܩܚܠ

3 ܐܗܘ ܬܚܠܝܘܚ ܪܝܚܚܠܚ

4 ܐܚܚܚܠ ܬܚܢ ܗܝܠܩܘܐܐ

5 ܐ ܐܝܝ̈ܩܘܚܡ ܠܐ

6 ܗܩܢܬܚܬ ܗܟܢܝ ܗܥܠܝ̈ܐ

7 ܡܠܚ ܗܩܠܟܠܟܚܒ ܗܐ ܗܟܚܚܚܡ

8 ܗܩܘܝܚ ܟܠܗ ܐܝܝܚܝ

9 ܐܘܟ ܗܠܚܟܘܒܝ ܚܚܚܡ ܠܐ

10 ܗܩܢܝܚܚ ܗܝܚ ܝܚܟܠܗܩܚܘ ܐܚܟܬ

Reading Exercise 19

1 ܐܚܘܩ ܗܝܚܝܢܘܗ ܐܚ ܗܟܚܠܐܩܟܠܐ ܗܟܠܐ ܐܚܪܒ ܝ——ܚ ܗܩܚܚ
ܐܟܩܐܘ .ܚܚܬ ܗܐ ܡܚܗܝܗܟܐ :ܗܟܚܠ ܝܚܝܟܐܘ .ܪܟ——ܦܢ
ܗ̈ܢܝܗܪ ܐ܀ܟܠܚܥ ܢ̈ܐ ܡܝܚܟ ܐܗ ܐ̈ܗ :ܡܚ̈ܝܗ ܐܝܚܚܠܠܗܠ
ܪܚܚܚ ܕܚܐ ܕܚܥ ܒܕܟ ܡܠܚ ܐܦܚ .ܗܐܘܗܠ ܐܚ ܗܩܚܠܐܩܟܠܐ
※ ܐܠܐ ܐܚܝ ܝ:ܚܚܟ .ܐܟܚܚܚ ܗܘܒܚܕܝܕ .ܪܟܠܚܟܠ

2 ܒܕܥ ܒܣܠ ܕܝ ܡܥܒܝܕ ܐܚܠ ܙܝ̈ܟܟܚ ܐܚܢܟܕ ܐܣܐܒ ܗܥܣܚ̈ܠܐ ܚܚܡܘ
ܐܕܥܣ ܝܚ ܡܥܚܥܩܒܬ ܗܣܐܒܕܘ ܚܒܚܚܡܠ :ܗܩ̈ܩܚܠܐܠ ܐܚܐܕܩܠ ܕܡܥ
ܐܠܒ ܐܥܚܚܒ ܚܒܝܡ ܒܪ ܐܗܠ .ܐܬܩܐܟ ܬܚܚܝܠ ܐ̈ܛܚܝ .ܐܚܥܬܚܒ
ܡܐܩܟܐ ܐܚܚܚܥܚܒܕ ܕܚܩ ܕܠܚ .ܕܟܚܐܠ ܒܠܕ ܬܟܝܚܒܕ ܠܠܐ .ܟܩ̈ܚܠܡ
ܐܟܚܐ ܕܠܚ .ܡܥܥܣܠ ܐܟܛܝܚ ܐܩܩܐܚܒܕ ܡܝܒܡܡܘ .ܕܚܚܡܥܢ ܐܟ̈ܗܚ
ܝܠܒܛܚܒ ܝܠܠܐ ܝܚ ܡܠܣܝܒܐ ܠ :ܛܒܛܩܠ ܝܒ ܝܚܠ ܐ܀ ܚܕܟܐܠ .ܘܩܚܥܠ
※ ܒܚܠܚܠ ܚܐܥ ܝܚܚܡ .ܝܠܚ ܐܠܠ ܚܚܚܒ ܝܚ .ܐܒܚܝܒ

3 ܠܠܚܡ .ܐܪܥܐ ܝܚ ܒܥܒ ܪܝ ܐܪܝܚ .ܒܪܩܣ ܝ̈ܩܩܐܒ .ܐܪܥܐ ܣܚܚܡ ܝ܀ ܝ 3

ܗܘ ܣܒܥܐ. ܘܠܐܝܘܬܐ ܚܬܢܥܐ. ܐܢܥܐ ܕܝ ܣܝܘܗܝ ܐܒܝܗ. ܚܚܚܠܪܚܘܬ ܙܥܐ
ܪܘܬܐ ܗܩܩ ܗܒܐ ܪܬܐ. ܐܣܙܢܐ ܕܝ ܚܝ ܣܢܗܒ ܠܗ ܐܠܐ ܡ ܥܩܢܐ ܓܠܟܝ
ܗܘܗ ܠܗ. ܣܥܘ ܕܝ ܘܢܥ ܗܘܐ ܗܬܥܚܠܗܝܘܗܠ.¹ ܐܒܙ ܠܗܘ. ܚܠܐ ܗܠܚܗ
ܘܠܐܗܠܝ ܚܠܐ ܢܥܥܗ ܐܣܙܚ. ܗܚܠܐ ܪܚܠܐ ܣܝܘܣܘܣ ܗܠܐܥܠܗ. ܢܓܠܐ ܐܘ
ܗܗܢܐ ܚܠܐ ܢܥܥܗ ܐܠܗܠܝ. ܐܚܢܐ ܠܝܗܘܡ ܗܠܚܘܝܐ ※

ܐܶܓ݂ܰܪ ܕܰܡܣ̈ܠܰܝ

Lesson Twenty

§ 20.1 The Ettaphal Conjugation. The Ettaphal conjugation, the medio-passive of the Aphel, is regularly formed. All its forms are quite regular and entirely predictable.[1] The -*tt*- of this conjugation results from assimilation of the initial glottal stop of the Aphel (**et'ap^{c}al > ettap^{c}al*).

Perfect:

3 m	ܐܶܬ݁ܰܡܠܰܟ݂	*ettamlak*	ܐܶܬ݁ܰܡܠܰܟ݂(ܘܢ)	*ettamlak(un)*
f	ܐܶܬ݁ܰܡܠܟ݂ܰܬ݂	*ettamlkat*	ܐܶܬ݁ܰܡܠܰܟ݂(ܝ̈ܢ)	*ettamlak(ēn)*
2 m	ܐܶܬ݁ܰܡܠܰܟ݂ܬ݁	*ettamlakt*	ܐܶܬ݁ܰܡܠܰܟ݂ܬ݁ܘܢ	*ettamlakton*
f	ܐܶܬ݁ܰܡܠܰܟ݂ܬ݁ܝ	*ettamlakt*	ܐܶܬ݁ܰܡܠܰܟ݂ܬ݁ܶܝܢ	*ettamlaktēn*
1 c	ܐܶܬ݁ܰܡܠܟ݂ܶܬ݂	*ettamlket*	ܐܶܬ݁ܰܡܠܰܟ݂ܢ	*ettamlakn(an)*

Imperfect:

3 m	ܢܶܬ݁ܰܡܠܰܟ݂	*nettamlak*	ܢܶܬ݁ܰܡܠܟ݂ܘܢ	*nettamlkun*
f	ܬܶܬ݁ܰܡܠܰܟ݂	*tettamlak*	ܢܶܬ݁ܰܡܠܟ݂ܳܢ	*nettamlkān*
2 m	ܬܶܬ݁ܰܡܠܰܟ݂	*tettamlak*	ܬܶܬ݁ܰܡܠܟ݂ܘܢ	*tettamlkun*
f	ܬܶܬ݁ܰܡܠܟ݂ܝܢ	*tettamlkin*	ܬܶܬ݁ܰܡܠܟ݂ܳܢ	*tettamlkān*
1 c	ܐܶܬ݁ܰܡܠܰܟ݂	*ettamlak*	ܢܶܬ݁ܰܡܠܰܟ݂	*nettamlak*

Participles (like the Ethpaal participle, active in form but medio-passive in sense):

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[1]The Syriac Ettaphal conjugation corresponds to the Hophal (הֻפְעַל) of Hebrew and the tenth form (اسْتَفْعَل) of Arabic.

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| masc. | ܡܬܬܡܠܟ *mettamlak* | ܡܬܬܡܠܟܝܢ *mettamlkin* |
| fem. | ܡܬܬܡܠܟܐ *mettamlkā* | ܡܬܬܡܠܟܢ̈ *mettamlkān* |

Infinitive: ܡܬܬܡܠܟܘ *mettamlāku*.

The only variant form that needs to be dealt with in the Ettaphal is the hollow root, for the Ettaphal replaces the Ethpeel of all hollow types: as ܣܡ *sām* 'to place' > *ettsim* 'to be placed': perf. ܐܬܬܣܡ *ettsim/ettsimat*, impf. ܢܬܬܣܡ *nettsim/nettsimun*, impt. ܐܬܬܣܡ *ettsim*, part. ܡܬܬܣܡ *mettsim/mettsimā*, inf. ܡܬܬܣܡܘ *mettsāmu*.

The Ettaphal of all other types is completely predictable from the Aphel: I-*n:* ܐܦܩ *appeq* 'cast out' > ܐܬܬܦܩ *ettappaq* 'be cast out'; III-weak: ܐܫܩܝ *ašqi* 'give to drink, water' > ܐܬܬܫܩܝ *ettašqi* 'be made to drink, watered'; I-*y:* ܐܘܕܥ *awdaᶜ* 'make known' > ܐܬܬܘܕܥ *ettawdaᶜ* 'be made known'; geminate: ܐܥܠ *aᶜᶜel* 'bring in' > ܐܬܬܥܠ *ettaᶜᶜal* 'be brought in.'

§ 20.2 Adjectives/Nouns in *-ânâ*.

Substantives that end in the suffix *-ānā* in the emphatic masc. sing. make the fem. sing. in *-ānitā*, e.g. ܛܘܒܢܐ ܦܘܠܘܣ *ṭubānā pawlos* 'Blessed Paul' but ܛܘܒܢܝܬܐ ܡܪܝܡ *ṭubānitā maryam* 'Blessed Mary.'

Plurals are regularly formed, masc. in *-ānē*, fem. in *-ānyātā;* absolute singulars end in *-ān* and *-āni* (see §15.6).

§ 20.3 Substantivization of Participles.

Participles of the G-form assume substantive (adjective/noun) status in the emphatic form, e.g., ܣܗܕ *shed* 'to witness' > ܣܗܕ *sāhed* 'witnessing' > ܣܗܕܐ *sāhdā* 'witness, martyr' and ܦܪܚ *prah* 'to fly' > ܦܪܚ *pārah* 'flying' > ܦܪܚܬܐ *pārahtā* 'bird.'

The emphatic participles of III-weak G-verbs are regularly formed on the pattern *CāCyā*, with *y* almost always representing the weak third consonant. The emphatic masc. pl. of these substantivized participles is *-ayyā*, e.g., ܪܥܐ *rᶜā* 'to tend (flocks)' > act. part. ܪܥܐ *rāᶜē* > emph. ܪܥܝܐ *rāᶜyā* 'shepherd' pl ܪܥܝܐ *rāᶜayyā* (and, in this and other cases, ܪܥܘܬܐ *rāᶜawwātā).*

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Participles of the increased forms, i.e., those that begin with *m*, are substantivized by adding the suffix *-ānā* (fem. *-ānitā,* absolute *-āni* [§15.4]), e.g.:

ܡܪܲܚܶܡ *mraḥḥem* 'having mercy' > ܡܪܲܚܡܵܢܵܐ *mraḥḥmānā* 'merciful'
ܡܩܲܒܶܠ *mqabbel* 'receiving' > ܡܩܲܒܠܵܢܵܐ *mqabblānā* 'recipient'
ܡܲܠܶܦ *mallep* 'teaching' > ܡܲܠܦܵܢܵܐ *mallpānā* 'teacher'
ܡܦܲܨܶܐ *mpaṣṣē* 'saving' > ܡܦܲܨܝܵܢܵܐ *mpaṣṣyānā* 'savior'
ܡܲܫܠܶܡ *mašlem* 'betraying' > ܡܲܫܠܡܵܢܵܐ *mašlmānā* 'traitor'
ܡܲܬܓܫܶܡ *metgšem* 'embodied' > ܡܲܬܓܫܡܵܢܵܐ *metgašmānā* 'corporeal'
ܡܸܫܬܲܬܶܐ *meštte* 'being drunk' > ܡܸܫܬܲܬܝܵܢܵܐ *meštatyānā* 'drinkable'
ܡܸܬܟܲܪܪܲܟ *metkarrak* 'wandering' > ܡܸܬܟܲܪܪܟܵܢܵܐ *metkarrkānā* 'mendicant'
ܡܸܬܬܢܝܚ *mettniḥ* 'resting' > ܡܸܬܬܢܝܚܵܢܵܐ *mettniḥānā* 'at rest, restful'

§ 20.4 Abstraction of Substantivized Participles.

All substantivized participles may be abstracted by adding the suffix *-utā* (absolute *-u,* see §15.6), e.g.:

sāhdā 'witness, martyr' > ܣܵܗܕܘܬܵܐ *sāhdutā* 'testimony, martyrdom'
mraḥḥmānā 'merciful' > ܡܪܲܚܡܵܢܘܬܵܐ *mraḥḥmānutā* 'mercy'
mqabblānā 'recipient' > ܡܩܲܒܠܵܢܘܬܵܐ *mqabblānutā* 'receptivity'
mallpānā 'teacher' > ܡܲܠܦܵܢܘܬܵܐ *mallpānutā* 'teaching, doctrine'
mpaṣṣyānā 'savior' > ܡܦܲܨܝܵܢܘܬܵܐ *mpaṣṣyānutā* 'deliverance'
mašlmānā 'traitor' > ܡܲܫܠܡܵܢܘܬܵܐ *mašlmānutā* 'treachery, betrayal'
metgašmānā 'corporeal' > ܡܲܬܓܫܡܵܢܘܬܵܐ *metgašmānutā* 'incarnation'
meštatyānā 'drinkable' > ܡܸܫܬܲܬܝܵܢܘܬܵܐ *meštatyānutā* 'potability'
metkarrkānā 'mendicant' > ܡܸܬܟܲܪܪܟܵܢܘܬܵܐ *metkarrkānutā* 'mendicancy'
mettniḥānā 'restful' > ܡܸܬܬܢܝܚܵܢܘܬܵܐ *mettniḥānutā* 'restfulness'

§ 20.5 Other Verbal Patterns.

The secondary verbal patterns given below are found with a number of roots. Their occurrence, however, cannot be predicted.

(1) PALPEL *(palpel),* the vocalic patterning of all forms of which is exactly like that of Pael. Verbs of the Palpel pattern are of three types:

(a) quadriliteral, or roots consisting of four distinct conso-

nants, e.g., ܬܪܓܡ *targem* 'to translate' (impf. ܢܬܪܓܡ *ntargem,* act. part. ܡܬܪܓܡ *mtargem,* pass. part. ܡܬܪܓܡ *mtargam,* inf. ܡܬܪܓܡܘ *mtargāmu).*

(b) biliteral roots reduplicated, often for onomatopoeic verbs, e.g., ܥܪܥܪ *ꜥarꜥar* 'to gargle' and ܡܪܡܪ *marmar* 'to make bitter.'

(c) triliteral with third radical reduplicated, e.g., ܥܒܕܕ *ꜥabded* 'to reduce to servitude.'

(2) ETHPALPAL *(etpalpal),* the medio-passive of Palpel, as ܐܬܬܪܓܡ *ettargam* 'to be/get translated,' ܐܬܡܪܡܪ *etmarmar* 'to be/get embittered, enraged,' and ܐܬܥܒܕܕ *etꜥabdad* 'to be reduced to servitude.'

(3) PALI *(paꜥli).* This pattern serves as the Palpel for roots with a weak fourth radical and for triliteral roots to which a weak fourth radical has been added, e.g., ܢܟܪܝ *nakri/nnakrē)* 'to alienate' and ܬܚܬܝ *taḥti/ ntaḥtē)* 'to bring down.'

(4) ETHPALI *(etpaꜥli),* the medio-passive of Pali, e.g., ܐܬܢܟܪܝ *etnakri/ netnakrē* 'to be estranged' and ܐܬܬܚܬܝ *ettaḥti/nettaḥtē* 'to be brought down.'

(5) SHAPHEL *(šapꜥel),* a secondary factitive form, usually with a different shade of meaning from Pael and Aphel, as ܫܥܒܕ *šaꜥbed/ nšaꜥbed* 'to enslave' (cf. Aphel *aꜥbed* 'to put to work, cause to work') and ܫܘܕܥ *šawdaꜥ/nšawdaꜥ* 'to make clear, explain (cf. Aphel *awdaꜥ* 'to inform, make known').

(6) ESHTAPHAL *(eštapꜥal),* the medio-passive of Shaphel, as ܐܫܬܥܒܕ *eštaꜥbad/neštaꜥbad* 'to be enslaved' and ܐܫܬܘܕܥ *eštawdaꜥ/ neštawdaꜥ* 'to perceive, see.'

(7) PAHLI *(pahli),* a factitive form in which an extra consonant is inserted between the first and second radicals of a III-weak root, e.g., ܫܢܐ *šnā* 'to be altered' > ܫܓܢܝ *šagni/nšagnē* 'to alter.'

(8) ETHPAHLI *(etpahli),* the medio-passive of Pahli, as ܐܫܬܓܢܝ

eštagni/neštagnē to be displaced, different.'

(9) PAIEL *(payᶜel),* a secondary factitive/transitivizing pattern, e.g., ܫܚܢ *šhen* 'to grow warm' > ܫܚܢ *šayhen* 'to enrage' (cf. Pael *šahhen* 'to make warm, heat up' and Aphel *ašhen* 'to give warmth').

(10) ETHPAIAL *(etpayᶜal),* the medio-passive of Paiel, e.g., ܐܫܬܝܚܢ *eštayhan* 'to rage, rave.'

(11) PAUEL *(pawᶜel),* a secondary factitive/transitivizing pattern, e.g., ܦܘܫܫܐ *pušāšā* 'evaporation' > ܦܘܫܫ *pawšeš* 'to dissipate.'

(12) ETHPAUAL *(etpawᶜal),* the medio-passive of Pauel, e.g., ܐܬܦܘܫܫ *etpawšaš* 'to waste away.'

§ 20.6 Miscellaneous Noun Patterns. Following are noun patterns that are fairly frequent in occurrence and predictable in meaning:

(1) PAOLA *(pāᶜōlā),* a pattern indicating intensive, habitual or 'professional' activity in the root meaning, as ܥܒܘܕܐ *ᶜābōdā* 'maker' (< *ᶜbad* 'to make'), *sāgōdā* 'worshipper' (< *sged* 'to worship'), ܝܕܘܥܐ *yādoᶜā* 'expert' (< *idaᶜ* 'to know') and ܡܠܘܟܐ *mālokā* 'advisor' (< *mlak* 'to advise').

(2) PUALA *(puᶜālā),* an abstract noun derived from the root meaning, as ܫܘܪܝܐ *šurāyā* 'beginning' (< *šarri* 'to begin'), ܫܘܠܡܐ *šulāmā* 'end' (< *šlem* 'to be finished'), ܚܘܠܡܐ *hulāmā* 'health' (< *hlim* 'well, hail') and ܣܘܠܩܐ *sulāqā* 'ascension' (< *sleq* 'to ascend').

(3) MAPHAL (abs *mapᶜal,* emph *mapᶜlā),* a noun of place, as ܡܕܒܪܐ *madbrā* 'wilderness' (< *dbar* 'to lead a flock to pasture in the wilderness'), ܡܕܒܚܐ *madbhā* 'altar' (< *dbah* 'to slaughter, sacrifice'), ܡܕܢܚܐ *madnhā* 'the east' (< *dnah* 'for the sun to rise'), and ܡܥܪܒܐ *maᶜrbā* 'the west' (< *ᶜreb* 'for the sun to set').

Vocabulary 20

NOUNS

    ܐܣܝܘܬܐ *āsyutā* pl -*swātā* healing, cure

ܓܡܠܐ *gamlā* camel

ܓܦܐ *geppā* wing

ܚܪܘܪܐ *ḥrōrā* opening, eye (of a needle)

ܛܠܝܘܬܐ *ṭalyutā* childhood

ܟܣܐ *kāsā* cup

ܡܚܛܐ *mḥaṭṭā* needle

ܢܟܣܐ *neksā* (usually in the pl) riches, wealth

ܢܣܝܘܢܐ *nesyonā* temptation

ܣܝܡܬܐ *simtā* treasure

ܥܝܢܐ *ᶜaynā* (f) eye; spring

ܦܪܘܓܐ *parrugā* chick

ܪܫܢܐ *rêšānā* nobleman, prince

ܫܘܩܪܐ *šuqrā* falsehood

ܬܥܠܐ *taᶜlā* fox

ܬܪܢܓܘܠܬܐ *tarnāgultā* hen

ܬܪܢܓܠܐ *tarnāglā* (abs *tarnāgul*) cock

ADJECTIVES

ܒܪܝܟ *brik* blessed

ܕܠܝܠ *dlil* easy

ܚܣܝܪ *ḥassir* lacking, missing

ܚܪܒ *ḥreb/ḥarbā* desolate, laid waste

ܝܩܝܪ *yaqqir* heavy; honored, noble

ܟܪܝܗ *krih* sick, infirm

ܥܛܠ *ᶜṭel/ᶜaṭlā* hard, difficult

VERBS

ܐܣܗܕ *ashed/nashed* to bear witness, testify

ܐܫܬܒܩ *eštbeq/neštbeq* (Ethpeel of *šbaq)* to be abandoned, forsaken

ܐܫܬܝ *ešti/neštē* to drink

ܐܫܬܠܡ *eštlem* to be given up, handed over

ܐܬܟܡܪ *etkmar* to be sad

ܐܬܬܢܝܚ *ettniḥ* to rest

ܐܬܬܥܝܩ *ettᶜiq* ($\sqrt{ᶜWQ}$) to be wearied

ܐܬܬܥܝܪ *ettᶜir* to wake up

ܓܢܒ *gnab/negnob* to steal

ܓܪ *gār/ngur* to commit adultery

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ܐܠܐ *wālē l-* it is necessary for (only the act. part. of the defective verb is used)

ܝܩܪ *yaqqar/nyaqqar* to honor

ܝܪܬ *iret/nêrat* to inherit

ܟܢܫ *knaš/neknoš* to gather, collect; Pael *(kanneš)* assemble, bring togather

ܟܪܐ *kri/nekrē l-* to be sad (used impersonally in the 3rd fem. sing., as *keryat li* 'I became sad')

ܡܛܐ *mṭā/nemṭē* to arrive

ܦܪܩ *praq/neproq* to depart, go away, withdraw

ܣܥܪ *s^car/nes^cor* (1) to do, perform; (2) to visit

ܩܘܝ *qawwi* to remain, stay

ܪܓܡ *rgam/nergom* to stone

ܫܗܪ *šhar/nešhar* to stay awake, keep vigil

ܫܡܠܐ *šamli/nšamlē* (Shaphel of *mlā*) to do thoroughly, complete, finish; Eshtaphal *(eštamli/ neštamlē)* to be at an end, be finished

OTHERS

ܒܪܡ *bram* nonetheless, however

ܝܘܡܢܐ *yawmānā* today

ܟܡܐ *kmā* (+ abs. pl.) how many?

ܠܒܪ ܡܢ *l-bar men* outside of

ܡܚܪ *mḥār* tomorrow

ܡܟܐ *mekkā* from here, hence

ܡܟܠ *mekkêl* henceforth, later; then, therefore

ܬܚܝܬ *tḥēt* beneath, under (prep.)

Reading Exercise 20

1 ܘܐܬܠܝܗ ܘܗ ܒܪ ܥܡ ܩܘܐܕܪ ܪܒܝ ܥܡ: ܠܗܐ: ܡܠܟܬܐ ܓܠܐ. ܡܟܐ
ܐܕܬܗ ܬܝܪܐ ܫܘܐ ܬܝܪ ܗܠܠܘܐܗ. ܐܥܬ ܝܪܬ ܠܗ ܥܡܘ: ܡܟܐ ܒܝܪ
ܐܝܬ ܠ ܓܠܐ. ܠܠܗ ܠܘ ܐܠܐ ܟܠܐ ܐܠܐ ܓ ܫܘ ܐܠܟ ܩܠܘܝܐ.
ܡܢ ܐܝܬ. ܠ ܩܛܠܠ ܗܠܐ. ܘܠܐ ܐܠܐ ܛܝܩܘ. ܘܠܐ ܥܛܝܩ ܗܠܐ
ܗܘܒܠܐ ܗܥܬܝܐܘܬܐ ܡܥܒܕ. ܝܐ ܟܠܐܘ ܘܠܐܝ. ܐܝܪ
ܠܗ: ܗܠܐ ܗܠܡ ܥܠܒܝ ܒܠܛܝ ܐܝ ܡܢ ܓܠܛܝܬܝ... ܓ ܒܥܒܪ ܪܒ ܠܗ ܪܝ

ܢܥܒܕ: ܐܝܟ ܠܐ ܂ ܣܕܐ ܣܡܟܐ ܠܢ. ܪܬܝ ܚܠܚܕܝܪ ܐܟܘܬ
ܠܢ. ܡܘܬ ܠܚܡܩܬܢ. ܐܘܡܕܐ ܠܢ ܣܝܕܐ ܬܥܬܢ. ܘܐܬܐ
ܬܗܦܐ. ܗܘ ܐܢܐ ܗܘ ܚܕ ܥܝܕܚܕ ܗܠܝ. ܚܢܒܠ ܠܗ. ܚܠܦܐ ܗܘܟܐ
ܒܝܬ ܟܠܬ. ܘܚܕ ܒܪܐ ܢܥܒܕ ܕܚܢܢܐ ܠܗ. ܐܒܕܐ: ܐܢܚܟ ܚܝܠܟܐ
ܠܐܝܠܝ ܕܐܟܒ ܠܗܘܝ ܢܚܩܟ. ܢܒܕܠܝ ܠܚܠܚܡܘܗܐ ܕܐܠܚܘܐ.
ܕܠܠܟ ܗܝ ܠܒܕܠܟ ܕܚܣܝܐܢ ܕܚܣܝܟ ܢܚܕ ܐܘ ܚܕܐܢܐ
ܠܚܠܚܡܘܗܐ ܕܐܠܚܘܐ. ܐܢܬܢܝ ܠܗ ܐܝܠܝ ܕܥܝܕܚܕ: ܘܚܒܝ
ܬܚܚܣ ܠܚܣܟ. ܢܥܒܕ ܕܝ ܐܒܕܐ: ܐܝܠܝ ܕܠܗܐ ܬܣܬܟ ܠܟ
ܬܚܚܣܝ. ܠܗܐ ܐܠܗܐ ܬܚܚܣ ܠܚܡܘܐ ※

2 ܕܝ ܚܘܦ ܘܗܝ ܢܓܕܗ ܐܢܥܐ ܡܢ ܩܕܢܐ. ܘܐܥܕܒܝ ܠܗ: ܩܘܡ ܘܠ
ܠܝ ܡܚܐ. ܣܗܠܕ ܕܟܘܕܘܕܗ ܥܪܚܐ ܠܚܣܝܠܝ. ܐܥܕ ܠܗܡ ܢܥܒܕ: ܘܠܗ
ܐܚܕܗ ܠܥܢܠܕ ܗܘܢܐ. ܕܗܐ ܚܠܟܬ ܐܢܐ ܢܐܪܕ ܗܝܐܗܢܐ ܚܕܓ ܐܢܐ
ܘܡܥܕܐ ܘܡܢܣܕ. ܘܠܘܡܕܐ ܕܒܐܠܐ ܡܥܡܥܠܐ ܐܢܐ. ܚܕܟܪ ܗܠܟ ܠܣ
ܕܘܡܕܐ ܘܡܢܣܕ ܐܗܠܚܘܕ ܘܠܘܡܕܐ ܐܣܕܢܐ ܐܘܠܕ. ܣܗܠܕ ܕܠܟ ܡܥܥܣܐ
ܕܝܬܐ ܚܐܥܕܓ ܠܥܕܕ ܡܢ ܐܘܕܥܥܠܝ. ܐܘܕܥܥܠܝ ܐܘܕܥܥܠܝ. ܣܗܠܟܐ ܢܬܠܐ
ܘܪܬܚܕܗ ܟܐܠܝ ܕܥܠܣܝ ܠܗܐܥ. ܚܡܕ ܘܚܣܝ ܪܝܚܢܐ ܠܚܚܚܥܗ ܚܢܬܚ
ܐܣ ܐܐܕܒܝܕܗܠܐܐ ܕܚܢܥܐ ܩܕܘܒܝܕܗ ܐܣܐ ܠܚܬܢܐ. ܗܠܟ ܪܝܚܒܝܠܝ. ܠܗ
ܡܥܡܥܬ ܠܗܡ ܣܥܡܚܡ ܣܚܢܐ. ܐܥܕ ܐܢܐ ܠܚܣܡ ܠܝܢܕ. ܕܠܟ ܐܣܘܥܢܒ
ܚܕܡܕܐ ܕܚܕܐܚܕܝ: ܚܕܝ ܗܘ ܕܐܠܐ ܠܚܚܕܗ ܕܚܕܕ ܚܕܕ ※

3 ܘܗܝ ܐܝܠܐ ܠܚܡܗܝ ܢܥܒܕ ܠܝܘܚܕܐ ܘܚܠܐܝܢܐ ܪܝܚܒܘܝ. ܘܐܒܝ ܠܠܚܒܬܘܗܝ
ܠܚܗ ܗܘܢܐ. ܚܪ ܐܪܠܐ ܐܪܝܠܐ. ܘܘܚܒܝ ܠܚܦܒܐ ܘܠܐܬܘܝܗܡ ܚܬܢ ܪܝܚܒ. ܘܘܥܒܝ
ܠܚܠܚܢܒܗ ܘܠܝܠܐܠܠܚܝܡܗ. ܘܐܒܝ ܠܗܡ. ܚܢܐ ܗܐ. ܠܗ ܠܠܗ ܠܢܥܒܝ ܚܝܚܒܐ
ܠܗܐܠܠ. ܡܘܗ ܡܘ ܠܝ ܗܘܢܐ ܘܡܥܘܚܒ ܚܒܐ. ܘܥܒܝܡ ܡܠܠܠܐ ܘܗܘܒܠܐ ܚܠܐ
ܐܩܬܗܗ. ܘܡܪܝܟܠܐ ܗܐܘܐ ܐܦܒܝ. ܐܚܝ. ܠܐ ܡܥܚܣܐ. ܚܚܕܢܒ ܕܗܐ ܗܒܐ.
ܚܢܡ ܠܠܐ ܐܢܝ ܘܐܒܐ ܙܚܐ ܐܒܐ. ܠܠܐ ܐܢܝ ܐܣܟ. ܘܐܠܠܘ ܠܗܡܐ ܠܚܗܒܝܥܗ
ܘܐܥܚܣ ܐܢܝ ܚܝ ܕ ܪܚܒ. ܘܐܒܝ ܠܚܦܒܐ. ܘܚܒܐ ܠܠܐ ܠܚܥܣܚܝ. ܣܝܐ ܥܚܐ
ܘܠܚܥܘܙܗܝ. ܚܡܣ ܠܠܐܚܢܒܗ ܐܪܝܟ. ܢܠܐ ܠܚܚܠܝ ܠܚܗܡܥܝ. ܢܗܥܐ ܗܕܥܚܠ.
ܦܝܙܐ ܐܒ ܚܢܝܗ. ܠܗܘܕ ܐܪܠܐ ܘܠܐܗܠܒܝ ܪܚܬܝ. ܪܝܕ ܘܐܒܝ. ܐܚܝ. ܠܝ ܠܠܐ
ܡܥܚܣ ܗܘܐ ܚܗܡܐ ܘܒܚܚܕ ܠܠܐ ܠܝ ܠܥܐܢܥܗܐ. ܣܗܗܐ ܪܚܒܝܪ. ܘܐܠܠܘ
ܠܗܘܕ. ܠܥܚܣ ܐܢܝ ܚܝ ܕ ܪܚܒ. ܚܬܢܗܡܝ ܚܢ ܩܢܝ ܗܩܐ. ܘܥܚܕ ܐܢܝ

ܘܐܪܠܐ ܗܘܐ ܪܝܟ ܒܐܠܟܐ ܪܚܬܒ. ܘܠܢ ܠܥܠܟܐ ܐܒܙ. ܘܒܪܒ ܐܠܐ ܠܐ
ܠܥܣܬܘܗܘ.. ܘܐܒܙ ܠܘܗ. ܘܒܚܘ ܒܨܠܐ ܘܐܠܐܢܣܘ. ܗ ܒܝܐ ܥܚܐܐ.
ܘܚܙܗ ܘܐܒܥܐ ܒܥܐܠܟ ܚܐܬܘܣܘܗ ܒܬܝܠܐ. ܘܘܒܘ ܢܐܪܠܐ ܗ ܒܝܐ ܘܗ
ܒܒܥܠܟ ܠ ※

Appendix A

VERBAL INFLECTIONS

In the following inflections, the model root is inflected in all possible conjugations, regardless of whether or not those forms actually exist in that root. Spirantization is marked for √*KTB* only.

	PEAL	PAEL	APHEL	ETHPEEL	ETHPAAL	ETTAPHAL

(1) SOUND ROOT, model √*KTB*

Perfect

	PEAL	PAEL	APHEL	ETHPEEL	ETHPAAL	ETTAPHAL
3 m sing	*ktab*	*katteb*	*akteb*	*etkteb*	*etkattab*	*ettaktab*
3 f sing	*ketbat*	*kattbat*	*aktbat*	*etkatbat*	*etkattbat*	*ettaktbat*
2 sing	*ktabt*	*kattebt*	*aktebt*	*etktebt*	*etkattabt*	*ettaktabt*
1 c sing	*ketbet*	*kattbet*	*aktbet*	*etkatbet*	*etkattbet*	*ettaktbet*
3 m pl	*ktab(un)*	*katteb(un)*	*akteb(un)*	*etkteb(un)*	*etkattab(un)*	*ettaktab(un)*
3 f pl	*ktab(ēn)*	*katteb(ēn)*	*akteb(ēn)*	*etkteb(ēn)*	*etkattab(ēn)*	*ettaktab(ēn)*
2 m pl	*ktabton*	*kattebton*	*aktebton*	*etktebton*	*etkattabton*	*ettaktabton*
2 f pl	*ktabtēn*	*kattebtēn*	*aktebtēn*	*etktebtēn*	*etkattabtēn*	*ettaktabtēn*
1 c pl	*ktabn(an)*	*kattebn(an)*	*aktebn(an)*	*etktebn(an)*	*etkattabn(an)*	*ettaktabn(an)*

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Imperfect

3 m sing	*nekto̱b*	*nkatte̱b*	*nakte̱b*	*netkte̱b*	*netkattab*	*nettaktab*
3 f sing	*tekto̱b*	*tkatte̱b*	*takte̱b*	*tetkte̱b*	*tetkattab*	*tettaktab*
2 m sing	*tekto̱b*	*tkatte̱b*	*takte̱b*	*tetkte̱b*	*tetkattab*	*tettaktab*
2 f sing	*tekṯbin*	*tkattbin*	*takṯbin*	*tetkatbin*	*tetkattbin*	*tettakṯbin*
1 c sing	*ekto̱b*	*ekatte̱b*	*akte̱b*	*etkte̱b*	*etkattab*	*ettaktab*
3 m pl	*nekṯbun*	*nkattbun*	*nakṯbun*	*netkatbun*	*netkattbun*	*nettakṯbun*
3 f pl	*nekṯbān*	*nkattbān*	*nakṯbān*	*netkatbān*	*netkattbān*	*nettakṯbān*
2 m pl	*tekṯbun*	*tkattbun*	*takṯbun*	*tetkatbun*	*tetkattbun*	*tettakṯbun*
2 f pl	*tekṯbān*	*tkattbān*	*takṯbān*	*tetkatbān*	*tetkattbān*	*tettakṯbān*
1 c pl	*nekto̱b*	*nkatte̱b*	*nakte̱b*	*netkte̱b*	*netkattab*	*nettaktab*

Imperative

sing	*kto̱b*	*katte̱b*	*akte̱b*	*etkte̱b/etkatb*	*etkattab*	*ettaktab*
m pl	*kto̱b(un)*	*katteb(un)*	*akte̱b(un)*	*etkte̱b(un)*	*etkattab(un)*	*ettaktab(un)*
f pl	*kto̱b(ēn)*	*katte̱b(ēn)*	*akte̱b(ēn)*	*etkte̱b(ēn)*	*etkattab(ēn)*	*ettaktab(ēn)*

Active Participle Absolute

masc sing	*kāte̱b*	*mkatte̱b*	*makte̱b*	*metkte̱b*	*metkattab*	*mettaktab*
fem sing	*kāṯbā*	*mkattbā*	*makṯbā*	*metkatbā*	*metkattbā*	*mettakṯbā*

| masc pl | kātbin | mkattbin | maktbin | metkatbin | metkattbin | mettaktbin |
| fem pl | kātbān | mkattbān | maktbān | metkatbān | metkattbān | mettaktbān |

Passive Participle Absolute

| ktib | mkattab | maktab | — | — | — |

Infinitive

| mektab | mkattābu | maktābu | metktābu | metkattābu | mettaktābu |

(2) III-WEAK ROOT, model √GLY

Perfect

3 m sing	glā	galli	agli	etgli	etgalli	ettagli
3 f sing	glāt	gallyat	aglyat	etgalyat	etgallyat	ettaglyat
2 sing	glayt	galliyt	agliyt	etgliyt	etgalliyt	ettagliyt
1 c sing	glêt	gallit	aglit	etglit	etgallit	ettaglit
3 m pl	glaw	galli	agli	etgli	etgalli	ettagli
3 f pl	glay	galli	agli	etgli	etgalli	ettagli
2 m pl	glayton	galliyton	agliyton	etgliyton	etgalliyton	ettagliyton
2 f pl	glaytēn	galliytēn	agliytēn	etgliytēn	etgalliytēn	ettagliytēn
1 c pl	glayn(an)	galliyn(an)	agliyn(an)	etgliyn(an)	etgalliyn(an)	ettagliyn(an)

Imperfect

3 m sing	*neglē*	*ngallē*	*naglē*	*netglē*	*netgallē*	*nettaglē*
3 f sing	*teglē*	*tgallē*	*taglē*	*tetglē*	*tetgallē*	*tettaglē*
2 m sing	*teglē*	*tgallē*	*taglē*	*tetglē*	*tetgallē*	*tettaglē*
2 f sing	*tegleyn*	*tgalleyn*	*tagleyn*	*tetgleyn*	*tetgalleyn*	*tettagleyn*
1 c sing	*eglē*	*egallē*	*aglē*	*etglē*	*etgallē*	*ettaglē*
3 m pl	*neglōn*	*ngallōn*	*naglōn*	*netglōn*	*netgallōn*	*nettaglōn*
3 f pl	*neglyān*	*ngallyān*	*naglyān*	*netgalyān*	*netgallyān*	*nettaglyān*
2 m pl	*teglōn*	*tgallōn*	*taglōn*	*tetglōn*	*tetgallōn*	*tettaglōn*
2 f pl	*teglyān*	*tgallyān*	*taglyān*	*tetgalyān*	*tetgallyān*	*tettaglyān*
1 c pl	*neglē*	*ngallē*	*naglē*	*netglē*	*netgallē*	*nettaglē*

Imperative

m sing	*gli*	*gallā*	*aglā*	*etglay*	*etgallā*	*ettaglā*
f sing	*glāy*	*gallāy*	*aglāy*	*etglāy*	*etgallāy*	*ettaglāy*
m pl	*glaw*	*gallaw*	*aglaw*	*etglaw*	*etgallaw*	*ettaglaw*
f pl	*glāyēn*	*gallāyēn*	*aglāyēn*	*etglāyēn*	*etgallāyēn*	*ettaglāyēn*

Active Participle Absolute

m sing	*gālē*	*mgallē*	*maglē*	*metglē*	*metgallē*	*mettaglē*

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f sing	gālyā	mgallyā	maglyā	metgalyā	metgallyā	mettaglyā
m pl	gāleyn	mgalleyn	magleyn	metgleyn	metgalleyn	mettagleyn
f pl	gālyān	mgallyān	maglyān	metgalyān	metgallyān	mettaglyān

Passive Participle Absolute

m sing	glē	mgallay	maglay	—	—	—
f sing	galyā	mgallyā	maglyā	—	—	—
m pl	gleyn	mgallyin	maglyin	—	—	—
f pl	galyān	mgallyān	maglyān			

Infinitives

| | meglā | mgallāyu | maglāyu | metglāyu | metgallāyu | mettaglāyu |

(3) HOLLOW ROOT, model √NWM

Perfect

3 m sing	nām	nawwem	anim	The Ethpeel of	etnawwam	ettnim
3 f sing	nāmat	nawwmat	animat	all hollow roots	etnawwmat	ettnimat
2 sing	nāmt	nawwemt	animt	is replaced by	etnawwamt	ettnimt
1 c sing	nāmet	nawwmet	animet	the Ettaphal	etnawwmet	ettnimet

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3 m pl	*nām(un)*	*nawwem(un)*	*anim(un)*		*etnawwam(un)*	*ettnim(un)*
3 f pl	*nām(ēn)*	*nawwem(ēn)*	*anim(ēn)*		*etnawwam(ēn)*	*ettnim(ēn)*
2 m pl	*nāmton*	*nawwemton*	*animton*		*etnawwamton*	*ettnimton*
2 f pl	*nāmtēn*	*nawwemtēn*	*animtēn*		*etnawwamtēn*	*ettnimtēn*
1 c pl	*nāmn(an)*	*nawwemn(an)*	*animn(an)*		*etnawwemn(an)*	*ettnimn(an)*

Imperfect

3 m sing	*nnum*	*nnawwem*	*nnim*		*netnawwam*	*nettnim*
3 f sing	*tnum*	*tnawwem*	*tnim*		*tetnawwam*	*tettnim*
2 m sing	*tnum*	*tnawwem*	*tnim*		*tetnawwam*	*tettnim*
2 f sing	*tnumin*	*tnawwmin*	*tnimin*		*tetnawwmin*	*tettnimin*
1 c sing	*num*	*enawwem*	*nim*		*etnawwam*	*ettnim*
3 m pl	*nnumun*	*nnawwmun*	*nnimun*		*netnawwmun*	*nettnimun*
3 f pl	*nnumān*	*nnawwmān*	*nnimān*		*netnawwmān*	*nettnimān*
2 m pl	*tnumun*	*tnawwmun*	*tnimun*		*tetnawwmun*	*tettnimun*
2 f pl	*tnumān*	*tnawwmān*	*tnimān*		*tetnawwmān*	*tettnimān*
1 c pl	*nnum*	*nnawwem*	*nnim*		*netnawwam*	*nettnim*

Imperative

sing	*num*	*nawwem*	*nim*		*tnawwam*	*ettnim*
m pl	*num(un)*	*nawwem(un)*	*nim(un)*		*tnawwam(un)*	*ettnim(un)*

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| f pl | *num(ēn)* | *nawwem(ēn)* | *nim(ēn)* | | *tnawwam(ēn)* | *ettnim(ēn)* |

Active Participle Absolute

m sing	*nā'em*	*mnawwem*	*mnim*		*metnawwam*	*mettnim*
f sing	*nāymā*	*mnawwmā*	*mnimā*		*metnawwmā*	*mettnimā*
m pl	*nāymin*	*mnawwmin*	*mnimin*		*metnawwmin*	*mettnimin*
f pl	*nāymān*	*mnawwmān*	*mnimān*		*metnawwmān*	*mettnimān*

Passive Participle Absolute

| m sing | *nim* | *mnawwam* | *mnām* | | — | — |
| f sing | *nimā* | *mnawwmā* | *mnāmā* | | | |

Infinitives

| | *mnām* | *mnawwāmu* | *mnāmu* | | *metnawwāmu* | *mettnāmu* |

(4) I-*y* ROOT, model √*YLD*

Perfect

| 3 m sing | *iled* | *yalled* | *awled* | *etiled* | *etyallad* | *ettawlad* |
| 3 f sing | *yeldat* | *yalldat* | *awldat* | *etyaldat* | *etyalldat* | *ettawldat* |

2 sing	*iledt*	*yalledt*	*awledt*	*etiledt*	*etyalladt*	*ettawladt*
1 c sing	*yeldet*	*yalldet*	*awldet*	*etyaldet*	*etyalldet*	*ettawldet*
3 m pl	*iled(un)*	*yalled(un)*	*awled(un)*	*etiled(un)*	*etyallad(un)*	*ettawlad(un)*
3 f pl	*iled(ēn)*	*yalled(ēn)*	*awled(ēn)*	*etiled(ēn)*	*etyallad(ēn)*	*ettawlad(ēn)*
2 m pl	*iledton*	*yalledton*	*awledton*	*etiledton*	*etyalladton*	*ettawladton*
2 f pl	*iledtēn*	*yalledtēn*	*awledtēn*	*etiledtēn*	*etyalladtēn*	*ettawladtēn*
1 c pl	*iledn(an)*	*yalledn(an)*	*awledn(an)*	*etiledn(an)*	*etyalladn(an)*	*ettawladn(an)*

Imperfect

3 m sing	*nêlad*	*nyalled*	*nawled*	*netiled*	*netyallad*	*nettawlad*
3 f sing	*têlad*	*tyalled*	*tawled*	*tetiled*	*tetyallad*	*tettawlad*
2 m sing	*têlad*	*tyalled*	*tawled*	*tetiled*	*tetyallad*	*tettawlad*
2 f sing	*têldin*	*tyalldin*	*tawldin*	*tetyaldin*	*tetyalldin*	*tettawldin*
1 c sing	*êlad*	*eyalled*	*awled*	*etiled*	*etyallad*	*ettawlad*
3 m pl	*nêldun*	*nyalldun*	*nawldun*	*netyaldun*	*netyalldun*	*nettawldun*
3 f pl	*nêldān*	*nyalldān*	*nawldān*	*netyaldān*	*netyalldān*	*nettawldān*
2 m pl	*têldun*	*tyalldun*	*tawldun*	*tetyaldun*	*tetyalldun*	*tettawldun*
2 f pl	*têldān*	*tyalldān*	*tawldān*	*tetyaldān*	*tetyalldān*	*tettawldān*
1 c pl	*nêlad*	*nyalled*	*nawled*	*netiled*	*netyallad*	*nettawlad*

Imperative

sing	*ilad*	*yalled*	*awled*	*etiled/etyald*	*etyallad*	*ettawlad*
m pl	*ilad(un)*	*yalled(un)*	*awled(un)*	*etiled(un)*	*etyallad(un)*	*ettawlad(un)*
				etyald(un)		

Active Participle Absolute

m sing	*yāled*	*myalled*	*mawled*	*metiled*	*metyallad*	*mettawlad*
f sing	*yāldā*	*myalldā*	*mawldā*	*metyaldā*	*metyalldā*	*mettawldā*
m pl	*yāldin*	*myalldin*	*mawldin*	*metyaldin*	*metyalldin*	*mettawldin*
f pl	*yāldān*	*myalldān*	*mawldān*	*metyaldān*	*metyalldān*	*mettawldān*

Passive Participle Absolute

m sing	*ilid*	*myallad*	*mawlad*	—	—	—
f sing	*ilidā*	*myalldā*	*mawldā*	—	—	—
m pl	*ilidin*	*myalldin*	*mawldin*	—	—	—
f pl	*ilidān*	*myalldān*	*mawldān*	—	—	—

Infinitives

mêlad	*myallādu*	*mawlādu*	*metilādu*	*metyallādu*	*mettawlādu*

(5) GEMINATE ROOT, model √NDD

Perfect

3 m sing	*nad*	*nadded*	*anned*	*etnded*	*etnaddad*	*ettannad*
3 f sing	*naddat*	*nadddat*	*anndat*	*etnaddat*	*etnadddat*	*ettanndat*
2 sing	*nadt*	*naddedt*	*annedt*	*etndedt*	*etnaddadt*	*ettannadt*
1 c sing	*naddet*	*nadddet*	*anndet*	*etnaddet*	*etnadddet*	*ettanndet*
3 m pl	*nad(un)*	*nadded(un)*	*anned(un)*	*etnded(un)*	*etnaddad(un)*	*ettannad(un)*
3 f pl	*nad(ēn)*	*nadded(ēn)*	*anned(ēn)*	*etnded(ēn)*	*etnaddad(ēn)*	*ettannad(ēn)*
2 m pl	*nadton*	*naddedton*	*annedton*	*etndedton*	*etnaddadton*	*ettannadton*
2 f pl	*nadtēn*	*naddedtēn*	*annedtēn*	*etndedtēn*	*etnaddadtēn*	*ettannadtēn*
1 c pl	*nadn(an)*	*naddedn(an)*	*annedn(an)*	*etndedn(an)*	*etnaddadn(an)*	*ettannadn(an)*

Imperfect

3 m sing	*nennad*	*nnadded*	*nanned*	*netnded*	*netnaddad*	*nettannad*
3 f sing	*tennad*	*tnadded*	*tanned*	*tetnded*	*tetnaddad*	*tettannad*
2 m sing	*tennad*	*tnadded*	*tanned*	*tetnded*	*tetnaddad*	*tettannad*
2 f sing	*tenndin*	*tnadddin*	*tanndin*	*tetnaddin*	*tetnadddin*	*tettanndin*
1 c sing	*ennad*	*enadded*	*anned*	*etnded*	*etnaddad*	*ettannad*
3 m pl	*nenndun*	*nnadddun*	*nanndun*	*netnaddun*	*netnadddun*	*nettanndun*

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3 f pl	*nenndān*	*nnadddān*	*nanndān*	*netnaddān*	*netnadddān*	*nettanndān*
2 m pl	*tenndun*	*tnadddun*	*tanndun*	*tetnaddun*	*tetnadddun*	*tettanndun*
2 f pl	*tenndān*	*tnadddān*	*tanndān*	*tetnaddān*	*tetnadddān*	*tettanndān*
1 c pl	*nennad*	*nnadded*	*nanned*	*netnded*	*netnaddad*	*nettannad*

Imperative

sing	*nad*	*nadded*	*anned*	*etnded/etnadd*	*etnaddad*	*ettannad*
m pl	*nad(un)*	*nadded(un)*	*anned(un)*	*etnded(un)* *etnadd(un)*	*etnaddad(un)*	*ettannad(un)*

Active Participle Absolute

m sing	*nā'ed*	*mnadded*	*manned*	*metnded*	*metnaddad*	*mettannad*
f sing	*nāddā*	*mnadddā*	*manndā*	*metnaddā*	*metnadddā*	*mettanndā*
m pl	*nāddin*	*mnadddin*	*manndin*	*metnaddin*	*metnadddin*	*mettanndin*
f pl	*nāddān*	*mnadddān*	*manndān*	*metnaddān*	*metnadddān*	*mettanndān*

Passive Participle Absolute

m sing	*ndid*	*mnaddad*	*mannad*	—	—	—
f sing	*ndidā*	*mnadddā*	*manndā*	—	—	—
m pl	*ndidin*	*mnadddin*	*manndin*	—	—	—
f pl	*ndidān*	*mnadddān*	*manndān*	—	—	—

Infinitives

	mennad	mnaddādu	mannādu	metndādu	metnaddādu	mettannādu

(6) I-*n* and III-GUTTURAL ROOT, model √*NṬR*

	mennad	mnaddādu	mannādu	metndādu	metnaddādu	mettannādu
3 m sing	nṭar	naṭṭar	aṭṭar	etnṭar	etnaṭṭar	ettaṭṭar
3 f sing	netṛat	naṭṭrat	aṭṭrat	etnaṭrat	etnaṭṭrat	ettaṭṭrat
2 sing	nṭart	naṭṭart	aṭṭart	etnṭart	etnaṭṭart	ettaṭṭart
1 c sing	netṛet	naṭṭret	aṭṭret	etnaṭret	etnaṭṭret	ettaṭṭret
3 m pl	nṭar(un)	naṭṭar(un)	aṭṭar(un)	etnṭar(un)	etnaṭṭar(un)	ettaṭṭar(un)
3 f sing	nṭar(ēn)	naṭṭar(ēn)	aṭṭar(ēn)	etnṭar(ēn)	etnaṭṭar(ēn)	ettaṭṭar(ēn)
2 m pl	nṭarton	naṭṭarton	aṭṭarton	etnṭarton	etnaṭṭarton	ettaṭṭarton
2 f pl	nṭartēn	naṭṭartēn	aṭṭartēn	etnṭartēn	etnaṭṭartēn	ettaṭṭartēn
1 c pl	nṭarn(an)	naṭṭarn(an)	aṭṭarn(an)	etnṭarn(an)	etnaṭṭarn(an)	ettaṭṭarn(an)

Imperfect

	mennad	mnaddādu	mannādu	metndādu	metnaddādu	mettannādu
3 m sing	neṭṭar	nnaṭṭar	naṭṭar	netnṭar	netnaṭṭar	nettaṭṭar
3 f sing	teṭṭar	tnaṭṭar	taṭṭar	tetnṭar	tetnaṭṭar	tettaṭṭar
2 m sing	teṭṭar	tnaṭṭar	taṭṭar	tetnṭar	tetnaṭṭar	tettaṭṭar
2 f sing	teṭṭrin	tnaṭṭrin	taṭṭrin	tetnaṭrin	tetnaṭṭrin	tettaṭṭrin
1 c sing	eṭṭar	enaṭṭar	aṭṭar	etnṭar	etnaṭṭar	ettaṭṭar

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3 m pl	*neṭṭrun*	*nnaṭṭrun*	*naṭṭrun*	*netnaṭrun*	*netnaṭṭrun*	*nettaṭṭrun*
3 f pl	*neṭṭrān*	*nnaṭṭrān*	*naṭṭrān*	*netnaṭrān*	*netnaṭṭrān*	*nettaṭṭrān*
2 m pl	*teṭṭrun*	*tnaṭṭrun*	*taṭṭrun*	*tetnaṭrun*	*tetnaṭṭrun*	*tettaṭṭrun*
2 f pl	*teṭṭrān*	*tnaṭṭrān*	*taṭṭrān*	*tetnaṭrān*	*tetnaṭṭrān*	*tettaṭṭrān*
1 c pl	*neṭṭar*	*nnaṭṭar*	*naṭṭar*	*netnṭar*	*netnaṭṭar*	*nettaṭṭar*

Imperative

sing	*ṭar*	*naṭṭar*	*aṭṭar*	*etnṭar*	*etnaṭṭar*	*ettaṭṭar*

Active Participle Absolute

m sing	*nāṭar*	*mnaṭṭar*	*maṭṭar*	*metnṭar*	*metnaṭṭar*	*mettaṭṭar*
f sing	*nāṭrā*	*mnaṭṭrā*	*maṭṭrā*	*metnaṭrā*	*metnaṭṭrā*	*mettaṭṭrā*
m pl	*nāṭrin*	*mnaṭṭrin*	*maṭṭrin*	*metnaṭrin*	*metnaṭṭrin*	*mettaṭṭrin*
f pl	*nāṭrān*	*mnaṭṭrān*	*maṭṭrān*	*metnaṭrān*	*metnaṭṭrān*	*mettaṭṭrān*

Passive Participle Absolute

m sing	*nṭir*	*mnaṭṭar*	*maṭṭar*	—	—	—
f sing	*nṭirā*	*mnaṭṭrā*	*maṭṭrā*	—	—	—
m pl	*nṭirin*	*mnaṭṭrin*	*maṭṭrin*	—	—	—
f pl	*nṭirān*	*mnaṭṭrān*	*maṭṭrān*	—	—	—

Infinitives

meṭṭar   *mnaṭṭāru*   *maṭṭāru*   *metnṭāru*   *metnaṭṭāru*   *mettaṭṭāru*

Appendix B

STATES OF SUBSTANTIVES

	ORDINARY SUBSTANTIVES	ENDING IN -ū(tā)	ENDING IN -ān(ā)/-āni(tā)	ACT. PART. III-WEAK (G)	PASS. PART. III-WEAK (G)
ABSOLUTE					
masc. sing.	*mlek*	—	*mallpān*	*bānē*	*dkē*
fem. sing.	*malkā*	*malku*	*mallpāni*	*bānyā*	*dakyā*
masc. pl.	*malkin*	—	*mallpānin*	*bāneyn*	*dkeyn*
fem. pl.	*malkān*	*malkwān*	*mallpānyān*	*bānyān*	*dakyān*
EMPHATIC					
masc. sing.	*malkā*	—	*mallpānā*	*bānyā*	*dakyā*
fem. sing.	*malktā*	*malkutā*	*mallpānitā*	*bānitā*	*dkitā*
masc. pl.	*malkē*	—	*mallpānē*	*bānayyā*	*dkayyā*
fem. pl.	*malkātā*	*malkwātā*	*mallpānyātā*	*bānyātā*	*dakyātā*

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CONSTRUCT

masc. sing.	*mlek-*	—	*mallpān-*	*bānē-*	*dkē-*
fem. sing.	*malkat-*	*malkut-*	*mallpānit-*	*bānit-*	*dkit-*
masc. pl.	*malkay-*	—	*mallpānay-*	*bānay-*	*dkay-*
fem. pl.	*malkāt-*	*malkwāt-*	*mallpānyāt-*	*bānyāt-*	*dakyāt-*

Appendix C

Verbs with Enclitic Objects

BASE	+ HIM	+ HER	+ YOU (M)	+ YOU (F)	+ ME/US[1]	+ YOU (M PL)

Perfect

PEAL, SOUND ROOT

BASE	+ HIM	+ HER	+ YOU (M)	+ YOU (F)	+ ME/US[1]	+ YOU (M PL)
r_dap	ra_dpeh	ra_dpāh	ra_dpāk	ra_dpek	ra_dpan	r_dapkon
re_dpat	r_da_pteh	r_da_ptāh	r_da_ptāk	r_da_ptek	r_da_ptan	re_dpatkon
r_dapt	r_da_ptāy	r_da_ptāh	—	—	r_da_ptān	—
r_dapt(y)	r_da_ptiw	r_da_ptih	—	—	r_da_ptin	—
re_dpet	r_da_pteh	r_da_ptāh	r_da_ptāk	r_da_ptek	r_da_ptan	re_dpetkon
r_dap(w)	ra_dpu	ra_dpuh	ra_dpuk	ra_dpuk	ra_dpun	ra_dpukon
r_dap(y)	ra_dpāy	ra_dpāh	ra_dpāk	ra_dpek	ra_dpān	r_dapkon
r_dapton[2]	r_da_ptonāy	r_da_ptonāh	—	—	r_da_ptonān	—
r_dapn	r_da_pnāy	r_da_pnāh	r_da_pnāk	r_da_pnāk	—	r_da_pnākon

---

[1]The first-person plural enclitic object is pronounced everywhere like the first-person singular; it is spelled ◟ instead of ﹍.

[2]Enclitic objects added to feminine plural forms ending in *-tēn* are exactly like those added to forms in *-ton*.

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PEAL, III-WEAK ROOT

ḥzā	ḥzāy	ḥzāh	ḥzāḵ	ḥzāḵ	ḥzān	ḥzāḵon
ḥzāṯ	ḥzāṯeh	ḥzāṯāh	ḥzāṯāḵ	ḥzāṯeḵ	ḥzāṯan	ḥzāṯkon
ḥzayt	ḥzaytāy	ḥzaytāh	—	—	ḥzaytān	—
ḥzayt(y)	ḥzaytiw	ḥzaytih	—	—	ḥzaytin	—
ḥzêṯ	ḥzêṯeh	ḥzêṯāh	ḥzêṯāḵ	ḥzêṯeḵ	—	ḥzêṯkon
ḥzaw	ḥza'u	ḥza'uh	ḥza'uḵ	ḥza'uḵ	ḥza'un	ḥza'ukon
ḥzay	ḥzayāy	ḥzayāh	ḥzayāḵ	ḥzayeḵ	ḥzayān	ḥzayāḵon
ḥzayton	ḥzaytonāy	ḥzaytonāh	—	—	ḥzaytonān	—
ḥzayn	ḥzaynāy	ḥzaynāh	ḥzaynāḵ	ḥzaynāḵ	—	ḥzaynāḵon

PAEL, SOUND ROOT

qabbel	qabbleh	qabblāh	qabblāḵ	qabbleḵ	qabblan	qabbelkon
qabblat	qabblāteh	qabblāṯāh	qabblāṯāḵ	qabblāṯeḵ	qabblātan	qabblatkon
qabbelt	qabbeltāy	qabbeltāh	—	—	qabbeltān	—
qabbleṯ	qabbelteh	qabbeltāh	qabbeltāḵ	qabbelteḵ	—	qabbletkon
qabbel(w)	qabblu	qabbluh	qabbluḵ	qabbluḵ	qabblun	qabblukon
qabbel(y)	qabblāy	qabblāh	qabblāḵ	qabbleḵ	qabblān	qabbelkon
qabbelton	qabbeltonāy	qabbeltonāh	—	—	qabbeltonān	—
qabbeln	qabbelnāy	qabbelnāh	qabbelnāḵ	qabbelnāḵ	—	qabbelnāḵon

BASE	+ HIM	+ HER	+ YOU (M)	+ YOU (F)	+ ME/US	+ YOU (M PL)
PAEL, III-WEAK ROOT						
dakki	dakkyeh	dakkyāh	dakkyāk	dakkyek	dakkyan	dakkikon
dakkyat	dakkyāteh	dakkyātāh	dakkyātāk	dakkyātek	dakkyātan	dakkyatkon
dakkiyt	dakkiytāy	dakkiytāh	—	—	dakkiytān	—
dakkit	dakkiteh	dakkitāh	dakkitāk	dakkitek	—	dakkitkon
dakki(w)	dakkyu	dakkyuh	dakkyuk	dakkyuk	dakkyun	dakkyukon
dakki (f pl)	dakkyāy	dakkyāh	dakkyāk	dakkyāk	dakkyān	dakkikon
APHEL, SOUND ROOT						
adrek	adrkeh	adrkāh	adrkāk	adrkek	adrkan	adrekkon
adrkat	adrkāteh	adrkātāh	adrkātāk	adrkātek	adrkātan	adrkatkon
adrekt	adrektāy	adrektāh	—	—	adrektān	—
adrket	adrekteh	adrektāh	adrektāk	adrektek	—	adrketkon
adrek(w)	adrku	adrkuh	adrkuk	adrkuk	adrkun	adrkukon
adrek(y)	adrkāy	adrkāh	adrkāk	adrkek	adrkān	adrekkon
APHEL, III-WEAK ROOT						
ayti	aytyeh	aytyāh	aytyāk	aytyek	aytyan	aytikon
aytyat	aytyāteh	aytyātāh	aytyātāk	aytyātek	aytyātan	aytyatkon
aytiyt	aytiytāy	aytiytāh	—	—	aytiytan	—
aytit	aytiteh	aytitāh	aytitāk	aytitek	—	aytitkon

Imperfect

PEAL, SOUND ROOT

nerdop	*nerdpiw*	*nerdpih*	*nerdpāk*	*nerdpek*	*nerdpan*	*nerdopkon*
terdop	*terdpiw*	*terdpih*	*terdpāk*	*terdpek*	*terdpan*	*terdopkon*
terdpin	*terdpināy*	*terdpināh*	—	—	*terdpinān*	—
erdop	*erdpiw*	*erdpih*	*erdpāk*	*erdpek*	*erdpan*	*erdopkon*
nerdpun	*nerdpunāy*	*nerdpunāh*	*nerdpunāk*	*nerdpunek*	*nerdpunān*	*nerdpunākon*
nerdpān	*nerdpānāy*	*nerdpānāh*	*nerdpānāk*	*nerdpānek*	*nerdpānān*	*nerdpānākon*
terdpun	*terdpunāy*	*terdpunāh*	—	—	*terdpunān*	—
terdpān	*terdpānāy*	*terdpānāh*	—	—	*terdpānān*	—
nerdop	*nerdpiw*	*nerdpih*	*nerdpāk*	*nerdpek*	—	*nerdopkon*

PEAL, III-WEAK ROOT

neḥzē	*neḥzēw*	*neḥzēh*	*neḥzēk*	*neḥzēk*	*neḥzēn*	*neḥzēkon*
neḥzōn	*neḥzōnāy*	*neḥzōnāh*	*neḥzōnāk*	*neḥzōnek*	*neḥzōnān*	*neḥzōnākon*

PAEL, SOUND ROOT

nqabbel	*nqabbliw*	*nqabblih*	*nqabblāk*	*nqabblek*	*nqabblan*	*nqabbelkon*
tqabblin	*tqabblināy*	*tqabblināh*	—	—	*tqabblinān*	—

PAEL, III-WEAK ROOT

ndakkē	*ndakkēw*	*ndakkēh*	*ndakkēk*	*ndakkēk*	*ndakkēn*	*ndakkēkon*
ndakkōn	*ndakkōnāy*	*ndakkōnāh*	*ndakkōnāk*	*ndakkōnek*	*ndakkōnān*	*ndakkōnākon*

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BASE	+ HIM	+ HER	+ YOU (M)	+ YOU (F)	+ ME/US	+ YOU (M PL)
APHEL, SOUND ROOT						
nadrek	nadrkiw	nadrkih	nadrkāk	nadrkek	nadrkan	nadrekkon
nadrkun	nadrkunāy	nadrkunāh	nadrkunāk	nadrkunek	nadrkunān	nadrkunākon
APHEL, III-WEAK ROOT						
naytē	naytēw	naytēh	naytēk	naytēk	naytēn	naytēkon
naytōn	naytōnāy	naytōnāh	naytōnāk	naytōnek	naytōnān	naytōnākon

Imperative

PEAL, SOUND ROOT

BASE	+ HIM	+ HER	+ YOU (M)	+ YOU (F)	+ ME/US	+ YOU (M PL)
rdop	rdopāy	rdopēh	——	——	rdopayn	——
rdop(y)	rdopiw	rdopih	——	——	rdopin	——
rdop(un)	rudpu	rudpuh	——	——	rudpun	——
	rudpunāy	rudpunāh	——	——	rudpunān	——
rdop(ēn)	rudpāy	rdopāh	——	——	rdopān	——
	rudpēnāy	rudpēnāh	——	——	rdopēnān	——

PEAL, III-WEAK ROOT

BASE	+ HIM	+ HER	+ YOU (M)	+ YOU (F)	+ ME/US	+ YOU (M PL)
qri	qriw	qrih	——	——	qrin	——
qrāy	qrā'iw	qrā'ih	——	——	qrā'in	——
qraw	qra'u	qra'uh	——	——	qra'un	——
qrāyēn	qrāyenāy	qrāyenāh	——	——	qrāyenān	——

PAEL, III-WEAK ROOT

dakkā	*dakkāy*	*dakkāh*	—	—	*dakkān*	—
dakkāy	*dakkāyiw*	*dakkāyih*	—	—	*dakkāyin*	—
dakkaw	*dakka'u*	*dakka'uh*	—	—	*dakka'un*	—
dakkāyēn	*dakkāyenāy*	*dakkāyenāh*	—	—	*dakkāyenān*	—

APHEL, SOUND ROOT

adrek̲	*adrk̲āy*	*adrk̲ēh*	—	—	*adrk̲ayn*	—
adrek̲(y)	*adrk̲iw*	*adrk̲ih*	—	—	*adrk̲in*	—
adrek̲(w)	*adrk̲u*	*adrk̲uh*	—	—	*adrk̲un*	—
adrek̲ (f pl)	*adrk̲āy*	*adrk̲āh*	—	—	*adrk̲ān*	—

APHEL, III-WEAK ROOT

aytā	*aytāy*	*aytāh*	—	—	*aytān*	—
aytāy	*aytāyiw*	*aytāyih*	—	—	*aytāyin*	—
aytaw	*ayta'u*	*ayta'uh*	—	—	*ayta'un*	—
aytāyēn	*aytāyenāy*	*aytāyenāh*	—	—	*aytāyenān*	—

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Readings

From the *Pšiṭṭā*

ܟܬܒܐ ܩܕܡܝܐ

ܚܘܝ̈ܐ ܕܡܬܠܐ ܟ: ܚܕ ـ ܝ

ܐܦ ܗܠܝܢ ܡܬܠܐ̈ ܕܫܠܝܡܘܢ ܕܟܬܒ ܐܢܫܐ ܘܐܢܫܐ ܡܫܘܚܐ.
ܚܫܘܒܐ ܕܪ̈ ܕܠܚܘܝ. ܘܠܩܘ ܡܕܝ. ܗܘ ܐܝܟ ܐܠܗܐ ܡܚܣܝ ܐܝܟ
ܬܠܬ. ܘܡܣܚܣܝ ܐܢܘܗܝ ܣܟ ܠܦܬܓܡܘܗܝ. ܕܪ̈ ܝܢܝ ܬܫܡܪ
ܗܘ. ܘܡܕܬ ܡܠܟܐ ܗܘ ܐܡ ※

ܚܘܝ̈ܐ ܕܡܬܠܐ ܩ: ܚܕ ـ ܚܝ

ܚܠ ܗܘܗܠ ܕܥܬܕ ܡܠܬ ܗܘܠܝ ܘܚܬܐ ܠܗܝ. ܢܘܗܡܟܐ ܠܝܬܐ̈ ܐ
ܣܚܕܡܟ ܗܘ ܕܬܒܟ ܚܘܗܝ ܚܠ ܚܘܚܟ. ܢܘܗܐ ܚܠܝܟܐ. ܘܐܦܟܐ
ܢܕܘܗܐ. ܘܝܚܕܬ ܐܘܣܟ. ܘܘܐ̈ ܐܟܚܝܠܦܐ ܚܘܡ ܚܬܘܟܐ̈ ܗܘ. ܘܠܐ
ܒܘܠܕ. ܐܟܚ̈ܡܟܐܘܗܡܘ. ܒܝܢ ܚܠ ܚܚܟܐ ܡܥܢܝ ܐ̈ܘܗܡ: ܘܚܠ ܕܥ
ܕܥܬܕ ܡܠܬ ܗܘܠܝ ܐܠܐ ܚܬܐ ܠܗܝ. ܢܘܗܡܟܐ ܠܝܬܐ̈ ܡܚܠܟ
ܗܬܒܟ ܚܬܘܗܡ ܚܠ ܣܠܟ. ܢܘܗܐ ܚܠܝܟܐ. ܘܐܦܟܐ ܘܘܗܕܝܡܐ.
ܘܝܚܕܬ ܐܘܣܝܝ. ܐܟܚܝܠܦܐ ܚܬܘܗܐ ܚܘܡ. ܘܘܐ̈ ܗܘ. ܘܒܘܠ.
ܡܦܘܠܬܗܘ ܕܥܝ ※

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ܩܪܝܬܐ ܕܬܫܥܐ: ܐ – ܘ

ܕܐܬܐ ܦܢ ܘܚܠܚܦܘܗ ܘܚܚܟܐ ܠܒܪܢܐ ܡܕܝܢ ܚܢܐ ܘܐܝܬ
ܘܪܘܝܐ. ܘܐܝܕܝܘ ܦܬܠܟ ܠܚܕܝܢܗ. ܒܝ ܕܝܢ ܚܕܪ ܦܬܠܟ ܬܢ
ܚܝܢܐ ܚܕܪܟ. ܚܚܕܘܐ ܐܘܟ ܠܚܕܝܢܗ. ܘܘܒܘ ܘܚܠܠܟ ܥܕܬܝ.

5 ܐܒܘܟ ܐܣܝܐ ܘܣܢܬܝ ܘܚܚܘܟ ܘܚܓܠܠܝ. ܘܐܚܒܢܐ ܠܚܘܡ: ܐܠ
ܐܘ ܐܬܕܝܢ ܠܚܕܝܢܟ. ܘܚܕܪܝ ܘܦܠܟ ܢܘܕ ܐܚܐ ܠܚܝ. ܘܚܡ
ܘܝ ܐܝܠܝܗ. ܘܘܒܘ ܘܡܕ ܚܚܕ ܘܚܝܠܚܕ ܥܕܬܝ. ܘܚܕܪܐ ܚܕܚܢ.
ܐܠܟܠܩ ܣܘܕܚܡܟ ܥܕܬܝ. ܒܘܡ ܘܐܚܚܚܣ ܐܣܝܐ ܘܣܢܬܝ
ܘܚܓܠܠܝ. ܘܐܚܒܢܐ ܠܚܘܡ: ܚܝܟ ܣܢܬܝ ܐܒܘܟ ܚܚܚ ܚܠܡ

10 ܘܚܓܠܠܝ. ܐܚܕܝܢ ܠܘܡ: ܕܠܐ ܗܕ ܐܠܟ ܐܢܕ ܐܝܢܝ. ܐܚܕܢܐ ܠܚܘܡ. ܐܠ ܐܘ
ܐܚܕܪܟ ܠܚܕܝܢܟ. ܘܚܕܪܝ ܘܦܠܟ ܢܦܬܚܝ ܘܚܕܪܟ. ܚܕ ܗܘܡ ܘܝ
ܐܝܚܟ. ܐܚܒܢܐ ܚܚܐ ܚܕܝܟ ܠܐܕ ܚܚܟܗ: ܚܝܢܝ. ܦܬܠܟ ܚܘܒܕ
ܠܘܡ ܘܐܝܢܝܐܡܝ. ܘܚܚܐ ܬܢ ܐܣܝܐ ܘܚܚܪܚܟ ܠܚܕܚܬܟ. ܐܘܟ ܐ
ܘܢܝ ܘܣܘܕܚܡܟ ܥܕܬܝ. ܢܚܚܓܚ ܘܢܝ ܗܘܝ. ܚܕ ܚܓܠܗ. ܐܝܠܒܟ

15 ܚܠ ܚܕܝ ܚܢܗܟ. ܘܐܟܕܝܢ: ܗܘܠܝ ܐܣܝܐ ܣܕܟ ܚܕܟ ܘܚܕܝܗ.
ܘܘܡ ܘܚܚܘܣܚܚ ܐܟܘܝ ܚܕܝ ܘܐܚܒܠܝ ܘܡܝܢܘ ܐܚܕܢܝ ܘܚܕܝܬ.
ܘܝ ܚܕܟ ܘܐܚܒܢܐ ܠܣܕ ܚܕܝܗܡ: ܣܬܐܢ ܠܐ ܚܕܚܕܠ ܐܟܐ ܚܝ.
ܠܟ ܐܗ ܐܘܐ ܚܕܝܢܝ ܒܝܘܠ ܚܚܕ. ܘܡܕ ܘܠܝܡ ܐܝܠ. ܝܬܟ ܐܟܐ ܘܝ
ܘܠܘܡܝ ܐܣܝܐ ܐܟܘܠ ܚܣܝ ܘܠܝܡ. ܐܘ ܠܟ ܥܠܝܠ ܠܕ ܚܕܕܪ

20 ܘܝܬܟ ܐܚܟ ܐܚܕܚܕ ܚܕܠܕ. ܐܘ ܚܣܝ ܚܚܟ ܘܐܟܐ ܓܠܕ ܐܚܟ.
ܘܚܚܕ ܣܘܒ ܗܘܡܚ ܐܣܝܢ ܚܕܚܬܟ. ܚܚܕܚܬܟ ܐܣܝܢ. ܚܓܝܟܡ ܐܟ
ܚܝܢ ܚܚܟ ܘܘܚܕܝ ܝܬܟ ※

ܬܢ ܩܪܝܬܐ ܘܠܚܟܘܠ ܚ: ܐ – ܗ

(ܐ)ܘܡܘ ܘܝ ܚܚܢܕܝܗܡ ܦܘܡ ܘܘܒܘ ܩܢܡ ܚܕܚܢܟ ܬܢ ܚܪܚܘܒ ܘܒܘ ܐܟܣܘܡܠܒܘܩ
25 ܚܣܘ. ܘܘܒܚܚܕ ܐܟܬ ܚܠ ܚܕܟ ܚ ܠܝܚܘܐܟܪ (ܒ) ܘܝܐ ܗܘܐ
ܚܚܕܚܚܕܗ ܚܚܕܗܟ ܘܘܡ ܚܚܕܚܚܟܘܒܚ ܘܠܗܡ ܚܪܚܗܘ ܘܦܘܢܝܘܪܚܝ

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؞ܩܘܬ ܬܬܬ ܠܠ ܕܠ ܕܘܗ ܐܘܝ ܝܗܐ ܐܘܝܙܕ ܐܘܝ ܐܠܗܐ

From Pseudo-Callisthenes' Legend of Alexander[1]

ܩܘܩܘܦ ܝܕ ܐܘܝܪܘܣܝܠܐܕ ܐܬܝܕܡܬ ܢܡ

ܐܪܝܗܙ ܐܠܛܘܣܝܪܐ ܢܡ ܐܕܗ ܗܡܫ ܐܢܟܗ ܡܕܡܠܘ ܐܢܘܐܝܬܐ ܟܝܐ.
5 ܗܠܛܡ ܐܘܗ ܐܝܗ ܐܕ ܐܝܢܟ ܐܪܝܗܙ. ܗܒܐܕ ܐܬܝܒ ܢܡ ܐܬܘܟܠܡ ܐܘܗܐܘ
ܐܪܝܗܙ ܐܠܛܘܣܝܪܐ ܠܛܡ ܐܬܘܟܠܡܕ ܟܝܐ. ܗܒܐ ܒܘܬ ܐܢܟܗ ܐܕܗ ܠܛܒ ܕܟ
ܠܛܡܠ. ܗܡܥ ܗܠܟ ܐܕܘܒ ܐܕܗܒ ܐܕܝܪܝ ܐܬܝܒ ܠܚܠܟ. ܗܢܡ ܪܬܒ ܐܕܡ:
ܐܪܝܗܙ ܐܘܝ ܗܢܡ ܐܠܛܘܣܝܪܐ ܗܚܝܐ. ܟܝܐ ܐܠܛܘܣܝܪܐ ܗܡܥ
ܗܡܝܒܕ. ܗܠܠܛ ܗܦܚܕ ܝܢܗܒ ܐܘܗ ܗܢܪ ܐܡܝܣܕ ܐܠ ܐܬܒܕܗܡܐ.
10 ܐܬܝܘܗܕ ܐܕܘܒ. ܗܠܠܛ ܐܢܒܘܠ ܐܘܐܘܫ ܕܠܐ ܟܝܐ ܐܬܘܟܡܣܕܗ.
ܐܠܟܣܡܕ ܐܕܝܪܝ ܐܠܠܗܕ ܗܠܠܛ ܐܘܗ ܗܡܣܡܕ ܐܝܟܠܐܕ ܐܬܘܣܟܣܡܠ
ܐܫܝܪ ܢܡܟ ܐܘܗ ܐܚܝܫ ܐܕܘܒ ܐܚܫ ܕܠܟܐܘ ܐܬܠܡ ܝܟܢܠܠ ܐܘܗ ܒܘܬ ܐܘܗ ܝܒܟܡܕ
ܟܬܠ ܐܕܡܐܘ ܬܡܥܕ ܐܕܝܪܝܕ ܐܘ܏ ܐܡܕ ܗܢܝ ܐܠ ܐܟܣܡܗ
ܗܬܚܝ ܐܘܗ ܐܬܘܡܘܣܡܘ ܐܬܕܕܗ ܐ܏ܕܘܡܟܣܡܘ. ܐܘܗ
15 ܐܬܡܟܣܡܐܘ ܐܡܝ ܗܠܡܥ ܐܪܕܫ ܗܢ ܐܕܒ ܐ܏ܢܒ ܗܬܚܟ ܐܕ܏ܕܝܬܪܘܐ
ܗܬܒܕܗܡܟ ܐ܏ ܐܟܠܡ ܐܕܗܝ ܐܢܝܣܡܘ. ܐܦܩ ܟܒܩܦ ܐܘܗ ܢܝܠܒ ܣܘܪܝ ܠܛܡܗ
ܝܒܢܬܢܡ. ܐܘܗ ܐܕ܏ܢܒܕ ܗܢܠܣ ܗܢܠܕ ܐܕܒ ܐ܏ ܐܒܟ ܗܬܚܝܕ ܐܘܗ ܐ܏ܩܣܘ
ܐܠܛܘܣܝܪܐܘ. ܗܢܐ ܕܟܬܢ ܐܕܐܚܕ ܐܘܗ ܠܟܐ ܐܠܛܘܣܝܪܐ
ܐܘܝܕܒܟܐ. ܝܒܟܕܝ ܟܝܐ ܠܐܐ ܐܬܪܝܦܕ.ܐܠܛܘܣܝܪܐ
20 ܐܬܒܠܥ ܟܝܒܬܐ ܢ܏ܘܒܝܕܠܐܕ:ܝܟܬܐ ܐܣܟܘ ܗܡܘ ܝܠ. ܟܝܒܬܐ ܐܒܪ ܐ܏ܒܬܠ
ܗܕܚܠ. ܐܡܣܘ ܐܢܘܝܪܣܐܕ ܢܝܟܬܐ:ܝܟܬܒܕ.ܗܠܠܛܕ ܐܬܘܟܠܡܕ ܪܬܒ ܐܘܗ ܟܡܥ
ܐܡܝܣܬ. ܕܠ ܐܡܐ ܐܒ܏ܢ ܗܣܚ ܐܘܝܢܠ ܐܬܕܢܠ ܐܡܗ ܐܬܘܟܣ.
ܟܝܐ ܐܠ ܐܬܘܒܐ. ܐܠܐ ܐܠܥܘܠ ܐܢ ܠ ܐܢ ܐܬܘܟܕ.ܗܬܚܝ ܕܝܪܝ ܟܝܐ.

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[1] *The History of Alexander the Great, Being the Syriac Version of Pseudo-callisthenes,* ed. E. A. W. Budge (Cambridge, 1889; reprint: Amsterdam: APA-Philo Press, 1976).

ܐܝܟ ܐܢܬܒܐ܆ܕܠܒܪ ܐܒܝܕ ܗܘ ܡܢ ܐܠܐܗܘܬܐ. ܘܐܦܠܐ ܠܐܠܐܗܐܠ
ܡܘܬܐܠܦܘܠܘܣܡܚܐ ܐܢܬ ܡܛܠ ܗܕܐ. ܐܠܐ ܡܬܘܚ ܐܢܬ
ܐܘܗ ܠܕܠܡܘܣܦܘܠܘܣ. ܐܠܐ ܠܗܕܠ ܕܬܘܗ ܐܬܒܝܕ ܡܢ
ܗܘ ܐܝܟ ܕܐܡܪܝܢ ܐܢܬܘܢ. ܐܬܒܝܕ ܠܗ ܡܢ ܪܝܒܐ: ܐܝܟ ܗܟܢ ܣ
5 ܐܠܝܬܝܢ ܠܟ ܡܘܬܐܟܐ ܐܝܟ ܐܦ ܡܘܬܐ ܐܢܬ. ܒܕܓܘܢ ܐܦ ܬܝܪܟܠ
ܡܪܝܒܐ ܡܬܡܗ ܠܚܘ. ܡܛܠ ܕܐܦ ܠܦܘܠܘܣܡܐ ܕܐܟܝ ܬܝܪܟܠܐ
ܗܘܠ ܗܘܡ ܚܕܐ. ܡܬܗܝܒ ܠܪܝܒܐ ܡܬܒܗ ܐܝܠ ܗܘ
ܣܘܟܐܘܬܐ. ܘܐܝܕ̈ܝܘܬܐ ܘܡܐ̈ܚܝܕܘܬܐ ܡܬܒܣܟܘܬܐ. ܘܠܒܣܠܬܐ
ܕܕܠ ܐ ܠܦܘܠܘܣܡܐ ܪܒܐ ܐܝܟܐ. ܕܡܬܢܒܐ ܗܘ ܚܠ
10 ܐܒܣܡܘܢ. ܩܘܡ ܚܕ. ܕܗܒܝܚܒܗ. ܘܡܬܐ̈ܗ ܣܘܩ ܣ
ܗܩ̈ܘ ܚܕ ܠܚܘܣܐ. ܣܬܝܟ ܚܒ̈ܐ. ܘܠܦܘܠܘܣܡܐ ܚܠ ܕ̈ܐܟ
ܕܕܘܒܢܒܐ ܠܗ. ܣܬܝܟ ܚܠ ܐܝܟܚܕ ܗܘ ܐ ܬܝ ܐܒ ܗܘ.
ܘܐ̈ܬܟܐ ܚܣ ܣ ܣ̈ܐܟܪ ܗܘ. ܚܒ̈ܝܥ ܚܕ ܥܡ ܗܕܬܐ ܚܕܗ.
ܠ̈ܪܝܒܐ ܡܒܪܕܗ ܗܘ. ܘܪ̈ܝܒܐ ܚܕ ܚܒܕܕ. ܡܢ ܡܕ̈ܐܡ ܡܐܗܘܡ
15 ܡܒܪ. ܘܠܐ ܠܦܘܠܘܣܡܐ ܒܠܐ ܘܒܠܐ ܡܒܟܕܘ ܠܗ. ܘܐܝ ܕܚܒ̈ܕ
ܠܬܣܝܒܐ. ܡܛܠܠ ܡܬܗ ܪ̈ܝܐܟ ܡܠܝ ܚܘܕܗ ܐܚܕ. ܕܐܝܗܘ̈ܡ ܬܒ̈ܐܟ
ܕܒܐܟ̈ܒܕ ܚܣܝ ܡܘܕܗ. ܘܠܦܘܠܘܣܡܐ ܐܝܒܕܗ. ܡܛܠܠ ܪܒܗ
ܚܕ ܐ ܠܦܘܠܘܣܡܐ. ܡܬܒܕ. ܕܐܝܒܕܠ ܠܣܐܒ̈ܕ ܚܒܕܗ ܐܝܗ ܗܕ.
ܚܠܗܘ̈ܡ ܬܟ̈ܠ ܡܬܒܕ ܕܕܒܕ ܕ̈ܒܕܟ ܠܚ̈ܘܡ ܢܒܕ ܗ̈ܐܟ. ܐܦ ܐܝܟ
20 ܡܒܪܕ ܕܐܟܐ ܗܘܡ ܕ ܬܝ̈ܒܕ ܚܒܕܗ ܐܚܕ. ܐܠܐ ܐܡܟܒ ܐ ܐܒܠ ܠܡ
ܕܐ̈ܝܟ ܗܘܡ ܚܒܕ̈ܐ. ܐܘ ܬ̈ܟ ܗܘ ܐ̈ܝܒܕ ܬܚ̈ܕ̈ܒܕ ܡܕ̈ܬܒܕܝ. ܩܘܒ
ܐܘܡܒܕܝ ܡܒܟ̈ܠܒ ܐ̈ܟ ܠ ܚ̈ ܡܢ ܪ̈ܝܒܐ ܐܝܒܕܗ. ܐܦ ܐ̈ܟ
ܩܒ̈ܒ ܕܪܘ̈ܡ ܚܣ ܠܣܐ̈ܒܕ ܢ ܠܐܘ̈ܗ ܒ̈ܪܡܐ̈ܗ. ܘܩ̈ܒ̈ܐܡ ܚܠܗܘܡ
ܬܟ̈ܠܦܘܠܘܣܡܐ ܢܒ̈ܢܣ ܗܘܡ. ܡܕܗ ܡ̈ܘܒܬܗ̈ܡ ܗܘ̈ܗ ܡܛܠ
25 ܕܡܬܠܐ̈ܗ ܣܠܗܣܬ ܗܕܗ̈ ܡܬܒܠܬ ܕܪܬܗ̈ܟܐ. ܚܕ ܡܐܗܠ ܚܒ ܣ
ܬܝ̈ܒܕܐ ܡܕ. ܪܒܐܒ̈ܐ. ܗܘܐ ܩ̈ܣܘܒ ܗܘ ܡܐ̈ܘܗܕܒ̈ܐ: ܕ̈ܚܒ ܣ ܡܐ̈ܒܕ
ܚ̈ܝܒܬܐ ܡܢ ܪ̈ܝܒܐ ܠܬܡ ܘ̈ܘܬܘܒ̈ ܪܒܐ̈ܪ ܗ̈ܘ ܠܗܠ
ܩܒ̈ܠܒ ܚ̈ܒܐ. ܕܠܦܘܠܘܣܡܐ:ܡܬ ܬ̈ܒ ܠ̈ܒܬܬܟܐ ܗܘ ܡܬ ܠܦܘܠܘܣܡܐ

ܣܓܝܐܐ ܐܫܬܠܛ ܦܘܠܘܣ. ܗܘ ܡܢ ܫܠܚ ܐܠܟܣܢܕܪܘܣ

ܐܒܕܗ. ܐܘ ܚܕܬ ܡܠܟܐ ܒܪܘܡܝ ܩܒܠ ܗܕܐܘܣ

ܘܡܣܬܝܢ ܠܗܠܝܢ ܗܘܐ ܪ, ܢܚܪܡܝܢܐ, ܢܦܝܘܢܐ. ܡܛܠ ܕܗܘܐ ܠܗ ܩܘܪܝܒܐ

ܐܟ ܠܩܪܝܒܘܗܝ. ܘܡܢ ܣܪܝܘܡ ܢܕܝ ܐܝܟ ܠܗܘ ܡܣܬܡܟܬܠ ܐܝܟ. 5

ܘܒܬܪ ܗܕܐ ܢܝܪܐ ܘܡܫܐܠܐ ܠܐܦܪܝܒܐܘܗܝ. ܒܟܕܟܐ. ܐܚܢ̈ܐ

ܒܕ ܚܒܪ ܒܕ ܠܩܕܡܠܠܐ ܘܠܡܣܬܟܠܘܗܝ ܘܡܣܬܟܣܘ ܗܘܐ. ܘܡܝܢ

ܠܐܠܟܣܡܐܘܗܝ ܣܒܕ. ܘܡܝ ܚܒܪ ܚܒܕ ܡܟܟܐܐ ܫܒܪ. ܘܐܠܦܐܢ̈ܐ

ܕܡܠܟܐ ܥܕܝ. ܚܒܪ ܗܘܐ ܚܠܘܡܗ ܡܟܐܢ̈ ܗܒܐܢ̈ܐ ܗܬܘܪܐ ܐܝܒܐ

ܗܘܐ. ܘܡܠ ܐܬܕܟܐ ܘܒܢܐ ܡܠܟܐ ܒܬܟ̈ܐ ܚܒ ܝܠܝܢ̈ ܐܝܪܐ ܠܟܒܕ.

ܕܒ ܟܟܕܐ ܘܡܣܘܬ ܡܢ̈ܟܐ ܗ, ܐܟ̈ܐ ܝܗ ܒܕ ܗܠܟ ܐܣܐ ܐܘܐ. ܘܡܫܠܠ̈ܟܐ 10

ܘܡܣܬܟܐ ܕܗܢܘ. ܘܡܠ ܡܣܘܣ ܐܚܕ. ܘܬܣܬܡܣܐ ܬܟܝܠܠ̈ܐ. ܐܝܪܩܐ

ܘܡܣܟܐ ܒܕ ܢܪܝ ܢܕܟܐܒܪܟܒܐ ܗܒܪ ܡܝܪ ܗܘܐ ܗܒܐܢ̈ ܘܬܐܘܡܐ

ܠܬܚ̈ܝ ܗܒܐ ܘܡܣܘܡܐ ܚܒܕ ܬܪܕܢ̈ܐ ܐܝܪܡܐ ܕܐܝܒܐ ܐܝܪܘܒܐ ܐܒܝܘܒܐ

ܡܣܬܘܡܬܐ ܘܢܪܕ ܗܒܐ. ܘܠܐܦܐ ܢܕܐ ܗܒܐ ܠܝܗ ܐܝܪܐ ܕܗܕ ܐܝܟ̈. ܢܒܢ̈ܘ

ܟܢܝܪ̈ܐ ܕܗܕܝܢ ܘܒܘܡܐ ܡܠܟܠܟܝܛ. ܘܡܛܝܠܠ ܣܚܒܟ ܘܠܠܟ 15

ܘܡܣܒܟܣܐ ܒܕ ܝܩܘܬ̈ܝ ܘܬܣܬܕܐ ܢܩܠܗ. ܐܠܟܣܡܐܘܗܝ ܪܢܒ

ܬܣܠܟ ܘܐ̈ܩܠܐ ܠܝܐܘ̈ܐ ܐܝܟܐ. ܘܒܕ ܠܗ̈ܐ ܗܘ ܐܝܪܡܐ ܕܗܒܝܬܐ

ܚܒܪ. ܘܐܝܟܠ̈ܐ ܘܡܐܬܟܣܟ̈ ܘܡܣܘܡܐ ܠܬܒܟ̈ ܡܒܚܒܬ̈. ܬܟܐ

ܝܗܝܢ ܘܡܛܝܠܒܝ ܗܘܐ ܡܒܪܐ ܗܘܐ ܗܒܐ. ܘܐܝܟܐ̈. ܐܝܠܠ̈ܐܐ ܐܣܒܐ̈ܝܪ

ܘܡܣܘܡܬܐ ܒܕܐ ܢܪܐ ܐܝܪܐ ܣܟܬ̈ ܗܒܐ. ܘܠܐܟܣܡܐܘܗܝ ܪܢ ܡܣܘܡ 20

ܠܬܒܟ̈ ܚܒܕ. ܘܡܣܘܣ ܐ ܬܘܪܐ̈ܝ ܒܠ̈ܒܕ. ܘܡܝܢ ܒܕ ܐܟܒܪܐ

ܠܣܘܒܐ̈ ܐܝܪܐ ܐܕ̈ܐ. ܘܐܦܘ ܐܝܪܐ ܠܝܬܐ̈ܝ ܘܠܐܠܟܣܡܐܘܗܝ ܗܘ ܚܒܪܐ̈.

ܘܡܒܪܝ̈ ܘܕܬܠܐ̈ܝ ܬܐܘܪ̈ܐ ܠܐ ܐܟܒܚܣܐ. ܘܡܝܢ ܠܒܒܐ ܒܘܪܐ ܢܘܐ

ܠܣ ܐܟܟܒ̈ܝ ܗܒܐ. ܘܗܕ ܝܪܟ ܝܪܚ ܘܠܐܠܟܣܡܐܘܗܝ ܕܠܝܬܐ̈ܝ ܪܚܣܒ

ܘܕ ܡܒܕܕܐܒ̈ܐ ܒܬܐ̈ܐ ܠܗ. ܘܠܐܟܒܚܣܐ ܠܒܒܕܕܬ̈. ܘܒܕ ܩܘ. ܠܛܠ 25

ܢܕܐ ܐܒ. ܘܒܣܟܪܟ ܠܝܪ̈ܐ ܚܒܠ̈ ܦܠܠ̈ܒܣ ܐܒܘܪܐܟܐ ܘܐܟ ܣܒܕ ܘܡܒܬ̈ܒܕܬܐ

ܘܠܐܟܒܚܣܐܘܗܝ ܕܠܝܘܬܐ̈ ܐܝܪܐ ܒܣܟܪܕ ܚܒܒܕ ܪܚܒ ܗܒܐ̈. ܘܡܝ

ܐܘܗ ܚܠܟܐ ܕܪܚܣܘܡ ܒܝܢ ܠܝܛܚܣ ܠܗ. ܐܟ ܐܒ ܐܒ ܐܒܫܘܗ ܐܒ ܐܘ

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The First Discovery of the True Cross[1]

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[1]From ܟܬܒܐ ܕܥܘܕܪܢܐ ܕܩܕܝܫܐ : *Acta martyrum et sanctorum,* ed. Paulus Bedjan (Leipzig: Harrassowitz, 1892), III, 175–183.

ܡܚܐ ܟܣܘܐ ܕܗ ܐܘܗ ܠܚܩܢܐ: ܟܣܕ ܐܘܗ ܕܐܠܘܕ ܘܐܣܘܐ ܐܢܣ
ܠܩܘܚܐܐ ܗܠܝ: ܗܐܟ ܕܚܥܠܨ ܗܘ ܐܙܐܝ ܐܘܗ ܠܚܩܘܕ ܗܐܠܠܝ ܕܢܐܨܘ.
ܘܚܗܕܡ ܠܠܠ ܠܚܗܕܘ ܕܡܗܕ: ܘܐܥܚܣܐ ܐܘܗ ܚܝܕܗ ܕܟܩܘܕ ܐܐܠܐ
ܘܥܩܟܐ: ܣܓ ܕܡܗܕ: ܗܐܐܗܝ ܕܗܢܘ ܝܢܩܐܝ ܕܘܥܩܒ ܗܘܘ ܚܩܗ: ܣܓ
ܡܗ ܥܡܕܡ ܘܣܓ ܡܗ ܗܥܡܠܗ. ܘܚܗ ܚܚܕܢܐ ܕܢܠܠܗ ܐܘܗ ܠܚܩܐܙ
ܗܐ ܗܠܚܗܐܐ ܘܚܢܬܢܥ ܠܚܗܥ: ܚܢܢܥ ܚܥܕܐܐ ܥܠܠܗ ܐܘܗ ܚܗܕܗܥ
ܘܐܘܠܚܐ ܘܥܚܐ ܐܐ ܕܠ ܚܐܚܐ ܘܕܠ ܚܘܗܗܚܘ ܘܕܠ ܠܠܗ ܗܚܕܨ. ܘܚܓ
ܣܘܐܐ ܗܗܕܡܗܘܣܚܐ ܕܗܥܚܐܐ ܠܗ ܚܗܗܥ ܚܢ ܥܠܐ: ܚܗܚܚܐ ܐܘܗ
ܚܗܠܚܐܐ ܚܚܚܐܐ: ܘܗܡܝܠܢܐ ܐܘܗ ܚܝܕܗ ܕܟܩܘܕ ܘܗܘܕܐܘ ܐܘܗ
ܡܚܐ: ܡܚܥܐ ܕܡܩܐ ܢܩܗܬ ܠܚܗܕܥ ܐܐܥܗܘ ܣܠܟ ܚܠܣܗܝ ܚܢܬܥܐ:
ܗܐܘܘܚܟ ܚܠܐܝܐ ܐܗܝ: ܗܘܐܐܐܝܗܥܚܝ ܚܚܚܗܕ ܐܗܝ: ܐܣ ܐܠܗܝ ܚܣܐ
ܚܠ ܚܚܝ: ܗܐܩܝ ܢܚܗ ܠܗܥܝܐܐ: ܠ ܢܥܡܕܡ ܗܥܩܝܕܝ ܘܬܗܩܐ
ܡܣܬܩܐ ܝܠܢܐ: ܗܢܡ ܕܚܚܚܐܐ ܚܝܠܥܚܬܡ ܘܚܝܠܩܬܘܡ ܘܚܝܕܬܠܐܗܡ
ܕܣܩܟܗܐܐ: ܘܣܕܡ ܠܗ ܚܓ ܗܥܗܠܣ ܚܢ ܘܢܐܗܕܡ: ܕܚܠܗ ܕܐܘܗ
ܠܗ ܘܗܓܐ: ܠܠ ܕܚܚܚܚܐ ܚܠܐܗܐ ܕܚܓܚܓܐ ܐܘܗ ܐܘܗ ܠܚܗܡ: ܗܐܘܘܚܐ
ܚܥܥܥܐ ܕܠ ܥܓܚܐ ܐܘܗ ܠܗ: ܗܐܘܠܐ ܕܚܥܚܕ ܕܘܗܚܐ ܕܚܚܚܕܥ
ܗܝܠܚܗܗܐܡ. ܗܝ ܐܢܐ ܠ ܗܗܐ ܠܠ ܕܠܥܚܗܕ: ܠܠ ܕܚܥܚܕܚ ܠܚܩܐܐ
ܣܠܩܥ: ܣܘܗܡ ܐܢܐ ܥܓܠܕ ܗܡܝ ܗܓܚܕܐ: ܕܠ ܐܘܗ ܢܝܚܥܕܟ ܚܠܐܐܐ
ܗܝ: ܐܝ ܕܢܝܕܩܗ ܥܠܝ ܚܝܠܚܗܗܐܝ.

ܘܚܓ ܗܠܥ ܚܝܠܝܗܢܐ ܐܗܕܐ ܐܘܗ: ܚܓܚ ܐܠܒ ܕܐܠܝ ܗܗܐ ܐܘܐ ܐܗܚ:
ܒܕܬ ܠܗܐܗܝ ܚܗܥ ܗܐܗܗܐ ܠܗ: ܗܥܡܕ ܗܕܡ ܕܐܘܕ ܐܕܐ
ܚܓܡ ܗܠܚܗܐܐܚܕ. ܐܢܐ ܗܚܚܐ ܗܚܕ ܐܢܐ ܚܕܚܝ ܘܗܥܥܥܚܕ:
ܕܚܒܐ ܐܐܗܗܐ ܕܗܓܐ ܣܗܝ ܕܡܢܥܠܕ: ܠ ܗܗܕܢܚܐ ܐܗ ܗܗܚܝܝܐ: ܐܠܠ
ܗܗܚܕܢܐ ܐܘܗ ܗ ܐܢܐ ܐܗܕܘܐ: ܕܝܠܐܝ ܚܚܗܚܥ ܚܥ: ܗܗ ܚܗܥܥܡ
ܠܐܗܕܟ ܚܥ: ܐܝ ܕܗܝܚܗܕܗ ܐܠܝ ܕܚܡܕܗ ܗܓܐ: ܗܐ ܠܠܝ ܠܚܩܐܐ
ܗܝ ܕܚܥܥܐܐ ܘܐܥܚܣܝ ܐܐܠܐ ܘܥܩܟܐ: ܗܐ ܢܝܚܝ ܐܗܐ ܐܘܗ ܗܚܣܘܗܝ
ܘܥܩܟܐ ܗܗ ܕܐܐܠܐܗ ܚܢ ܡܚܥܐܐ. ܗܗܚܐ ܚܢ ܚܚܗܗܐ ܕܘܗܓܐ ܣܗܝ

ܡܚܚܣܒ ܕܣܘܐ ܗܢܠܟ: ܕܐܝܗ ܘܣܟܗ ܕܡܥܣܐ: ܠܐ ܝܗܕ ܡܙܡܕܐ
ܡܪ ܠܝ ܕܡܝܡܥܚܝ ܚܗ. ܡܠܝܡܐ ܕܝ ܟܗܡܝܗܣܛܐ: ܚܒ ܝܝܬ ܡܙܗܙܐ
ܗܘܐ ܢܟܥܕܟ ܚܙܝܝܐ ܗܗܢܐ: ܣܝܝܐ ܗܘܗ ܚܙܝܕܟ ܐܝ ܣܝܚܥܡܗܿ:
ܕܝܢܝܢܠܝܗܡܫ/ܝ ܐܝܗܕ ܚܙܗ ܗܠܝ. ܡܚܙܚܐ ܡܚܙܐ ܡܥܠܠܐ ܗܘܐ

5 ܗ ܚܙܝܗܼܿ ܣܗ ܡܪ ܗܠܝ ܘܥܣܐ: ܡܗܥܡܐ ܝܠܕ ܥܠܚܕܟ ܕܚܕܗܿ
ܕܝܚܐ ܗܘܐ ܡܕܡܕܿ: ܗܐܡܕܿ ܗܘܐ ܐܡܕܐܗ ܝܠܗܡܐ: ܡܚܣܐ ܕܣܗ ܣܢܝ
ܐܗܡܚܗ ܚܠܐܬܐ ܗܣܐ: ܐܝ ܕܥܡܠܚܝ ܗܗܡܥܚܝ. ܠ ܕܠܝ ܗܗ ܡܙܝܢ
ܗܝܐ ܘܥܣܐ: ܡܗܕܗܗ ܐܥܡܗ ܠܠܠܠܐܝ ܡܼ ܡܙܣܐ: ܣܗܐ ܣܠܐ ܟܘܘ
ܗܡܣܟܙ ܕܠܗܡܠܗ ܕܚܕܡ ܐܥܡܗ ܣܕܐ ܣܘܐ. ܗܘܐ. ܗܘܐ ܣܡܣܠ ܗܝܐ ܚܙܚܠ

10 ܗܡܣܗܡ: ܘܡܥܡܚܼܣ ܚܝܼܣ ܥܡܝ: ܚܒ ܟܝܐ ܢܟܥܕܟ ܠܝܕܗ ܥܝܕܗܼܿ:
ܗܝܚܗܡܐܝ ܘܬܡܟܝ: ܡܣܗܡ ܗܝܕܡܕܿܝ. ܗܣܡܐ ܗܘܐ ܚܕܙܐ ܗܝܕܣܐ:
ܡܼ ܚܕܟ ܕܐܗܕܟ ܗܠܝ. ܡܚܙܡܚܝ ܥܡܠܠܡ ܐܥܡܗ ܗܿܟܠܠܐ ܠܗܡܟܐ ܗܗ ܡܼ
ܥܠܚܕܟ ܕܚܕܗܼܿ: ܡܥܡܡܐ ܗܘܐ ܐܣܝܢܐ: ܗܗ ܐܝܢܐ. ܗܐܡܕܟܐ ܗܗ ܐܥܡܗ ܝܠܗܡܐܼ:
ܐܠܗ ܗܗ ܕܚܙܡܗܗ ܥܡܝܚܝ ܠܠܬܙܐ ܗܚܕܐܠܐ: ܡܙܕ ܚܝܐ ܕܚܠܡܗ

15 ܚܝܝܥܐ ܕܡܥܡܗܩܝܣ ܠܗܿܡܗ: ܗܿܡܗ ܟܐ ܡܗܗܡܐ ܡܼ ܚܕܕܐܠܐ ܕܠܝ ܕܚܙܝ
ܠܗ. ܠ ܕܠܝ ܗܗ ܡܙܝܢ ܗܗܐ ܘܥܣܐ: ܣܗܐ ܣܠܐ ܕܣܘܡܝܚܝ ܐܝ
ܕܥܚܕܝܗ: ܗܗܡܣܐ ܗܗܕܐ ܚܙܗܠ ܗܡܣܗܡܝ. ܗܝܚܗܡܝ ܣܝܟܐ ܗܝܚܙܝ
ܠܚܝܐ ܣܠܟܝ: ܗܝܗܗܝ ܡܝܗܡܬܝܠ ܥܙܝܐ: ܕܝܡܝܗܩܥܝ ܚܡܗܡܗܝ
ܠܐܡܥܣܗܠ ܡܙܝ ܐܝܠ ܕܚܟܚܙܝ ܚܝܐ. ܗܝܝܚܙܝ ܐܝܚܙ ܗܗܐ ܗܗܐ ܝܠܗܙܐ

20 ܗܝܚܐ: ܗܗܡܝܚܝ ܥܡܠܠܡ ܗܡܐ ܗܘܐ ܠܗܡܣܐ ܗܗ ܕܝܐܚܝ ܗܗ ܕܚܕܗܼܿ:
ܗܗܡܣܐ ܗܗ ܕܝܠܠܐܝ ܚܝܕ ܚܕܗܼܿ. ܗܚܚܒ ܚܝܚܙ ܗܘܐ ܚܝܐ ܕܝܚܙܝ ܚܝܥܚܝ
ܠܥܝܐ: ܗܗܝܟܝܣ ܟܗܡܥܟ ܝܝܠܗܐܝ: ܚܝܼ ܥܚܙܚܐ ܗܡܗ ܚܚܙܝܠ: ܠܝ
ܡܝܝܟܟ ܐܡܗܙܟ ܕܝܚܝܐ: ܕܝܚܙܚ ܗܗܐ ܠܗܐ ܘܥܡܟܐ ܗܗ ܠܥܠܚܙܝ ܕܚܕܗܼܿ:
ܒܝܠ ܗܗܐ ܚܙܚܕܗܼܿ ܡܼ ܥܠܝ ܗܝܚܡܐ. ܗܡܚܚܣܐ ܗܗܐ ܠܝܚܥܝܿـــــــ:

25 ܕܝܐܝܝܣ ܚܗܗܡܟܝ.

ܡܠܝܡܐ ܕܝـــــــܝ ܟܗܡܝܗܣܛܐ: ܚܒ ܣܗܐ ܗܗܐ ܕܝܝܚܐ ܒܝܠ ܚܙܚܕܗܼܿ:
ܠܠܠܐܝܗ ܠܟܝ ܗܝܗܝܝܐܝܗ ܝܝܬ: ܗܡܚܚܣܐ ܗܗܐ ܠܝܚܥܣܐ ܕܝܥܚܙܝ ܚܗ:

[Syriac text, lines 1–21 — right-to-left script]

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[1] *têzal-wāt,* imperfect + perfect, used as a modal after verbs of commanding, wanting, etc., "she ordered that she should go…"

ܚܠܦ ܐܘܠܝ ܕܐܬܐܚܕ ܗܘܐ ܥܒܕܝܢ: ܕܐܠܚ ܡܢܐ ܐܐ ܚܙܝܗܝ ܘܚܙܘܚܝ

ܣܒܠ. ܘܚܕ ܥܡܕ ܐܗܐ ܡܚܕ ܐܘܠܝ: ܩܡܕ ܐܗܐ ܕܢܟܣܡ ܚܠܚܡ

ܘܩܘܕܝܠ ܡܢ ܚܘܘܡܐ ܘܡܝ ܐܐܙܐ ܕܐܣܠܠܐ. ܚܙ ܚܚܠܚ ܗܘ ܐܐܙܐ ܐܐ

ܗܡܕܚܙܐ ܗܕܐ ܡܐܐܡܐܠܠ ܐܗܐ ܡܝ ܗܝܢܐܠ: ܘܡܕܡ ܥܡܕܚܡ ܚܐܩܐ

5   ܐܥܐܚܣܐܚ ܐ ܗ ܐܘܗ ܣܐ ܟܘܢܡܗܘܣܚܐ ܐܕܡܚܣܘܕܙܐ ܗܕܐ: ܘܚܠ ܚܕܒܝ

ܕܗܚܕܙܗ ܗܘܐ ܥܠܢܐ ܣܚܘܗܘܙܐ. ܘܡܕܡ ܚܠܥ ܚܚܕܘܒ ܗܘܗ:

ܕܢܥܡܕܚܡ ܐܐ ܐܠܡ ܟܠ ܥܡܕܚ ܘܓܕܚ: ܘܒܓܕܡ ܐܠܝ ܕܚܕܒܝ ܒܗܕܙ

ܘܗܟܕܚ ܡܢܝ ܝܠܐܙܐܠ: ܕܢܥܐܚܣ ܥܡܕܚ ܕܚܕܙ ܡܢ ܚܠܢܚ ܠܠܠܚ ܠܠܚܣܒ:

ܐܚܣ ※

10 ܗܠܚ ܘܗܚܠ ܕܐܣܢܐ ܐܘܢ ܣܘܕܚܚܡ: ܕܐܘܕܡ ܕܐܐܐܣܣܡ ܕܚܚܕ ܕܚܠ

ܗܚܗܕܚܥܐ ܕܡܥܣܠܐ: ܠܐܠܝ ܕܢܣܟܒ ܠܗ ܥܕܚܕܠܐܠ. ܐܠ ܠܚܣܘܗ ܕܒ

ܡܕܚܚܕܙܐ ܕܐܓܕܐ ܕܐܘܕܥܠܥܡ: ܗܗ ܕܗܗ ܚܕܣܗܗܐ ܣܘܘܐ ܠܥܡܗܕܚܙܐ

ܗܗܐ: ܗܗ ܐܠ ܗܗ ܚܕܚܣܒ ܡܥܕܘܚ ܠܥܠܢܐ ܣܚܘܗܗܐ: ܠܡܕܚܢܥܗܐ ܕܐܠ ܐܠܐ

ܗܗܐ ܣܚܘܗܘܐܐܠܗܥ. ܘܐܠܗ ܘܒܝܡ ܥܠܢܐ ܚܠܚܣܗ ܗܗܐ ܘܐܘܓܕܗ ܠܚܚܣܗܕ

15 ܚܠܚܕܒܝ ܕܒܚܕ ܡܥܣܠܐ ܕܐܒܝܗܗܡ: ܘܗܗܐܗܚܠܐ ܣܘܘ ܗܘܗ ܚܙܒܝ ܚܠܚ

ܚܒܥܐ ܕܓܒܕܐ ܘܗܚܕܒܝ ܚܠܗ ܢܚܙ. ܥܠܚܠܐ ※

The Teaching of the Apostle Thaddeus[1]

ܡܠܦܢܘܬܐ ܕܐܕܝ ܫܠܝܚܐ

ܚܥܢܐ ܠܐܐܡܐܐ ܘܐܬܚܚܝ ܘܐܠܗ ܠܥܠܚܗܐ ܐܐܠܗ ܘܒܝܠܐ ܘܚܥܚܠܚܗܐ ܘܗܐܚܠܚܗܐ ܘܒܝ

20 ܠܠܚܕܢܚܗ ܥܗܝ: ܙܘܗܡܐ ܘܚܥܚܠܚܗܐ ܘܐܚܝܙ ܚܠܚܐ ܚܙ ܚܚܝܗ ܚܠܚܐ

ܚܠܝܢܣ ܠܗܥܝ ܚܒܝܡ ܚܥܗܡ ܠܐܐܚܚܗ: ܥܙܙ ܐܗܐ ܐܚܝܙ ܐܘܚܗܐ ܠܚܩܢܚܘܗܐܕ

ܘܠܥܗܥܚܥܥܡ: ܙܥܢܐ ܘܚܥܗܐ ܕܚܠܚܗܐܐ: ܘܠܝܢܝ ܠܚܚܗܐ ܥܙܐ ܥܙܐ ܚܗܗܗܥ:

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[1]Labubna bar Sennak, *Mallpānutā d-Addai Šliḥā: The Doctrine of Addai, the Apostle*, ed. G. Phillips (London: Trubner, 1876).

ܠܩܛܪܓܐ ܐܝܟ ܕܩܕܡܝܐ ܠܐܠܗܐܘܦܘܠܟܣ ܘܐܢܘܛܝܐ ܕܒ ܚܠ ܝܘܕܬܒ: ܠܗܐ
ܡܥܕܐ ܗܘܚܣܐܘܗ ܚܙ ܐܘܗܦܢܝܣܗ ܐܝܠܗܙܩܐ ܕܥܢܙ ܡܗܙ: ܗܘ ܘܗܘܗ
ܥܠܝܟ ܐܘܗ ܚܠ ܗܘܘܙܢܐ ܚܠܐ ܩܘܣܩܐ ܚܠܐ ܩܠܗܩܝܣܐ ܚܠܐ ܐܐܙܐ
ܚܠܗ ܘܚܠܟ ܢܘܬܒ. ܘܐܘܚܠܗ ܘܘܗ ܠܗ ܐܠܝܬܙܐ ܡܗܘܠܐ ܘܚܩܐܐ
ܘܡܠܚܘܐܠܐ: ܘܕ ܐܪܠܗ ܘܘܗ ܠܗܠܐ ܡܚܠܐ ܐܘܗܐ ܐܢܘ ܚܣܪܘܐܠܐ ܘܚܠܗܙܐ.   5
ܘܘܗܘ ܠܗܠܐ ܩܡܕܠܐ ܚܗܬܒ ܡܥܩܥܐ. ܘܓܚܕ ܐܘܗܐ ܠܗܘܝ ܩܣܥܐ
ܘܠܝܬܙܠܐ ܡܥܒܙ ܐܘܗܐ ܐܢܘ ܠܗܠܐ ܐܚܝܙ ܡܠܚܐ. ܘܕ ܢܥܡܥ ܘܘܗ ܡ
ܘܘܗ ܠܗܠܐܡܥ. ܣܪܥܥܗ ܘܘܗ ܠܗ ܘܠܐܘ ܘܘܗ ܚܐܘܙܢܣܐ ܠܗܥܚܠܐ ܐܙܙܥܠܝ. ܘܣܪܘ ܘܘܗ
ܐܢܥܐ ܗܝܬܠܐ ܘܐܠܒ ܘܘܗ ܡ ܙܥܣܡܐ: ܘܣܪܘ ܠܗܥܥܣܐ: ܡܗܠܐ ܘܢܥܩ ܐܘܗܐ
ܘܠܚܠܐ ܘܠܐܘܗܝܙܠܐ ܘܒܥܣܝܗܘܗܥ. ܚܠܐܠܐܙܗܐܠܐ ܡܚܚܙܠܐ. ܘܕ ܣܪܘ ܠܠܐܢܥܐ ܗܢܥ.   10
ܗܙܢܘܗܬ ܡܥܥܥܝܥܡ ܘܣܥ ܠܚܚܙܠܐ: ܐܠܐ ܘܘܗ ܐܕ ܗܢܥ ܚܥܗܘܗܥ
ܠܗܐܙܙܥܠܝ. ܘܕ ܚܠܗ ܘܘܗ ܠܗ ܠܗܐܙܙܥܠܝ: ܣܪܐܘܗܘܐ. ܘܘܗ ܠܗܥܣܐ ܘܣܪܗ
ܚܡ ܚܬܥܐ ܘܠܟܒ ܘܘܗ ܠܗ. ܘܣܢܒ ܘܘܗ ܐܕ ܠܚܘܘܙܒܠܐ: ܘܩܥܚ ܘܘܗ
ܩܢܥܥ ܩܢܥܥ: ܘܡܠܐܣܥܚܥ ܘܘܗ ܘܗܢܐ ܢܚܚܒܪܥ ܠܗ. ܡܚܚܥ ܘܘܗ ܚܢܙ:
ܘܢܒ ܘܘܗ ܘܗܗܥܠܐ ܘܐܢܥܗܠܐ ܘܒܣܗܘܣܥ ܗܘܘܒ ܘܘܗ ܚܗ. ܘܘܗܘ ܠܐܡܒ   15
ܚܐܘܙܙܥܠܝ ܩܡܕܠܐ ܚܗܬܒ. ܘܓܚܕ ܘܘܗܐ ܣܒ ܠܚܚܙܠܐ ܚܠܚܒܪܥ ܘܢܒܐ
ܘܘܗܐ ܘܚܚܒ ܘܘܗܐ ܡܥܣܐ: ܐܕ ܥܒܛܐ ܘܡܒܪܥ ܘܚܚܒܒ ܘܘܗܐ ܠܗܗ ܠܐܡܒ:
ܘܘܗ ܡܒܪܥ ܘܒܐܪܠܟ ܠܠܐܡܒ: ܘܣܪܗܥܗ ܘܘܗ ܘܠܐܘ ܘܘܗ ܠܗܐܙܙܥܥ ܘܚܠܗ
ܘܘܗ ܡܒܪܥ ܐܚܝܙ ܡܠܚܐ ܗܢܘܗܥ ܘܥܒܙ ܐܘܗ ܐܢܘ. ܘܥܗܘܚܗ ܘܘܗ ܠܗ
ܩܣܥܐ ܘܠܝܬܙܠܐ ܘܐܘܚܠܗ ܘܘܗ ܚܗܘܗܥ. ܘܡܕ ܚܠܚܙ ܘܐܠܗܬܥ ܘܘܗܥ ܠܝܬܙܠܐ: 20
ܥܙܢܗ ܘܘܗ ܘܒܥܚܚܥ ܡܒܪܥ ܡܠܚܐ ܚܠܐ ܡܒܪܥ ܘܣܪܘ: ܘܚܠܐ ܡܒܪܥ ܘܓܚܒܪܥ
ܐܘܗܐ ܡܥܩܣܐ ܚܐܘܙܙܥܠܝ. ܘܡܒܙܐ ܘܘܗܐ ܣܒ ܠܚܚܙܠܐ ܡܒܪܗܘܗܥ ܚܠܐ ܡܒܪܥ
ܘܓܚܚܕ ܐܘܗ ܠܐܠܟ ܠܐܠܘ ܚܥܗܘܗ. ܘܕ ܥܥܚ ܐܘܗ ܐܚܝܙ ܡܠܚܐ: ܐܡܥܗ
ܐܘܗ ܐܠܘܠܐܘܒܙ: ܐܕ ܬܗܢܙܚܣܘܗܘܗ. ܘܩܥܚ ܘܘܗ ܡܒܪܗܘܗ. ܘܐܡܒ ܠܗܡܢ   25
ܐܚܝܙ. ܘܗܠܥ ܫܝܠܐ ܠܐ ܘܘܗ ܘܚܬܢ ܐܢܥܐ: ܡܗܠܐ ܘܠܚܗ ܘܢܣܐ ܡܬܢܐ ܠܠܐ
ܘܠܐܠܗܐ ܚܠܚܗܘܪ. ܙܚܐ ܘܘܗܐ ܘܒ ܐܚܝܙ: ܘܘܗܘ ܡܥܡܘܝܗ ܢܚܚܙ ܘܘܗܐ ܘܒܐܪܠܐ
ܠܩܠܗܩܝܣܐ ܘܣܪܐ ܘܘܗܐ ܚܬܢܥܘܗܘܗ. ܚܠܐ ܡܒܪܥ ܘܓܚܒܪ ܘܘܗܐ ܡܥܣܐ.
ܘܡܗܠܗܘܠܐ ܘܠܐ ܐܥܡܥ ܘܢܚܚܙ ܠܠܐܠܐܘܙ ܘܘܬܘܗܡܥܐ ܘܠܗ ܘܠܚܗ ܘܘܗܐ: ܘܠܚܗ

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[1]See note 1, p. 161. The modal here occurs after *da-l-mā* 'lest.'

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ܪܥܒܪܢ ܠܟܐܒ: ܡܟܠܝ ܗܘ ܗܘ ܗܘ ܐܥܟܠܝ ܪܐܘܒ: ܗܘ ܠܗܕ ܠܗܨܕ
ܕܗ: ܕܗܠܝ ܡܪܡ ܪܠܗܨܡ ܕܗܘ ܢܗܘ ܠܝ. ܐܘܕ ܠܗܘ ܐܚܝܙ. ܗܕܒܠ
ܗܢܨܢܠ ܕܗܘ: ܪܠܕܗܘܪܐ ܗܘܡ. ܪܪܡܩܗܘ. ܗܘ: ܕܚܠܝ ܗܘ݀ܠܐ ܪܐܘܒܙ
ܠ ܣܠܝ: ܗܐܪܠ ܐܣܘܕ ܐܘܥ. ܗܡܟܠܝ ܡܠܕܗܐܠ ܗܐ. ܘܙܗܘܡܨܠ ܐܠܨܩܠ
ܕܗܨܠ ܪܥܣܠ ܪܡܩܡ ܠܕ ܕܡ ܡܢ ܡܗܕ ܠܠܕܙܗ ܐܘܕ ܐܕܗܐ ܡܬܗܠ. ܐܘܕ
ܠܗ ܐܘܥ. ܡܢܕ ܪܚܢܠ ܗ݀ ܪܐܚܕܗ݀ ܥܥܕܠ. ܗܕܡ ܥܠܡ ܪܚܢܠ ܪܠܗܘܙܗ:
ܠܠܗܙܡ ܠܗܠ ܐܚܕܗ݀: ܗܝܠܚ ܚܗܘ ܚܗܗܕܚܠ: ܗ݀ ܪܠܝ̈ܗܘܐ. ܗܘ ܢܗܘ
ܕܗ ܡܝ ܚܠܡ. ܐܘܕ ܠܗ ܐܚܝܙ: ܐܕ ܐܢܠ ܡܗܡܡ ܐܢܠ ܕܗ ܗܚܠܚܕܗ݀.
ܐܘܕ ܠܗ ܐܘܥ. ܡܟܠܝ ܪܗܡܠ ܗܥܕܢܠ: ܗܩܠܡ ܐܢܠ ܐܘܥ ܚܠܩ ܚܕܕܗ
ܪܗܘ ܗܘ ܪܒܥܢܢܠ ܕܗ. ܗܚܗܦ ܚܕܕܚܠ ܪܗܡ ܗ݀ ܠܐܘܙ ܚܠܩܗ݀:
ܠܠܗܨ ܡܝ ܢܥܒܠ ܪܚܠܚܠ ܪܐܠܝ ܗ݀ ܗ݀ ܠܗ ܢܗܝܙܠ. ܗܝܐܨܗ ܗܘ ܐܚܝܙ
ܗܠܠܗܘܒܙ ܪܐܚܒܠ ܪܒܥܨܝ ܗ݀ ܠܗ ܚܠܠ ܥܒܝ݀: ܪܚܕܡ ܗ݀ ܗܡܐܗܠ:
ܗܕܒܠ ܗܐܩ ܗܘ ܐܘܙ ܪܠܐ ܗܡܠ ܡܪܡ ܡܠܗܠ ܗ݀ ܚܥܕܗ ܪܥܗܝܕ
ܗܐܩ ܠܚܚܒܘ ܕܙ ܚܚܒܘ ܩܗܝܙܐ ܐܠܠ ܗ݀ ܠܗ ܚܝܝܠܗܘ݀ ܗܐܩ
ܗܘ ܡܙܕ ܗܘ ܗ݀ ܠܗ ܢܝܠܗܘ݀. ܗܡܪܡ ܗ݀ ܠܐܒܘܝ ܚܠܚܒ ܗܠܗܡ
ܗ݀. ܗܘܠܗ ܠܕ ܗ݀ ܠܗ ܠܗܘܡ ܠܕ ܩܗܝܙܐ ܗܐܩ ܚܥܕܒܢܠ ܚܠܐܦ ܐܗܩܠ
ܗܙܗܢܚܠ ܗܠܗܠ ܗ݀. ܗܣܢܠ ܠܐܚܬܗܠ ܚܒܗܠ ܗ݀ ܚܕܦ. ܐܘܕ ܠܗ
ܐܚܝܙ. ܗܗܢܠ ܪܢܒܝ ܚܠ ܐܒܥ: ܪܚܣܠܗ ܪܒܥܗܝ ܚܥܣܠ ܗܠܝ ܠܐܘܒܬܠܠ
ܚܚܡ ܐܢܠ: ܗ݀ ܠܐܚܕܒܝ ܣܒ ܚܚܒܘܝܝ. ܚܚܠ ܐܢܠ ܗ݀ܚܢܠ ܚܒܝ:
ܪܠܥܐܚܠ ܠ ܚܠܐ ܡܠܠܥܐܠ ܪܥܣܠ ܪܐܚܒܠ ܠܗܘܒܠ: ܚܠܐ ܣܠܗ ܥܚܣܠ
ܗܚܠܐ ܠܐܘܒܬܠܠ ܐܠܝ ܪܒܥܨܒ ܗ݀ ܠܕ ܪܚܕܡ ܗ݀. ܐܠܝ ܪܐܢܠ ܣܒܝܠ
ܐܢܒ ܚܡ ܥܙܢܠ ܪܒܚܬܒܝ. ܐܘܕ ܠܗ ܐܘܥ. ܡܝ ܗܗܐ ܠܕ ܥܠܗܩ ܐܢܠ ܘܐܚܙܘ.
ܪܡܟܠܝ ܗܗܐ ܗ݀ ܝܝܝܙ ܐܥܠܗܘܒܙ ܠܗܗܗܢܠ ܪܐܚܕ ܗܠܩܩ. ܠܚܠܠ ܡܝ ܪܘܙܚܠ
ܪܒܗܕܡ ܐܚܘܠܒܝ. ܠܚܣܢܙ ܣܒܥ ܠܕ ܚܗܠܚܦ ܚܒܝܥܠܠ ܗܐܙܗܢܘ ܚܕܦ ܡܠܠܠ
ܪܣܠܠ ܚܚܙܗܙܗܘܠܠ ܪܡܚܢܙ ܐܢܠ ܡܒܚܚܡ. ܗܚܠܐܙ ܗܡܠ ܗ݀ ܗܡܥ ܗ݀
ܐܚܝܙ ܠܚܚܒܘ ܕܙ ܚܚܒܘ ܗ݀ ܪܠܠܠܗܩ ܗ݀ ܡܝ ܚܠܚܠ ܡܙܝܠ ܗܝܝܠܗܘ݀.
ܪܒܥܙ ܗ݀ ܚܙܗܙܐ: ܗܣܚܙ ܗ݀ ܚܚܡܠܚܦ ܚܒܝܥܠ: ܗܠܐܚܨܒ ܠܗܗ
ܐܢܥܗܐܠ ܚܗܠܚܦ ܚܘܝܙܐ ܝܝܚܙܠ ܗܬܥܠ ܠܕܗܚܠܠ ܗܐ. ܪܒܚܗܡܢܠ ܛܚܠܝ ܠܐܚܙܐ:

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ܗܘܐ ܠܗ: ܡܬܗܘܢ̈ ܗܘܐ ܚܕ ܘܟܠܢܫ ܢܣܒ ܗܘܐ ܚܠܩ̈ܘܗܝ.. ܘܚܠܦ̈ܘܗܝ
ܢܚܐ ܘܩܕܝܫܘܗܝ ܪܝܣ ܗܘܐ ܘܡܚܝܐ ܐܣܪ ܣܡ ܡܢ ܙܕܝܩܐ ܗܐ ܘܟܠܗܐ ܗܘܐ
ܘܡܗܝܡ ܗܘܐ ܚܡܚܢ̈ ܢܚܐ ܘܟܠܦܐ ܘܪܚܡܐ ܗܘ ܐܝܠ ܘܗܡܣܡ ܗܘܘ
ܚܕ ܪܚܡܐ ܐܝܢ ܐܚܕܝܗ ܘܐܚܕ̈ܘܗܝ. ܘܐܚܝܙ ܡܠܟܐ. ܠܡ ܗܡܕܡ ܗܘܐ
5 ܣܥܥܠܝܟ ܚܕܢܝܗ ܘܚܕܡܟܐ ܢܚܕ̈ܐ. ܘܚܡܛܐ ܚܘܝܟܗ ܘܚܕܡ̈ܠܝ ܐܝܠܐ ܗܘܐ
ܡܢ ܚܕܝܢ ܠܚܕܝܢ ܘܡܪܝܟܐ ܗܘܐ ܠܗܡ ܣܥܛܠܝܟ ܘܘܪܚܢ̈ܝ ܘܚܕܘܘܪܝܢ ܚܚܕܝ
ܗܘܘ ܡܢ ܥܠܐ ܠܥܒܐ ܐܣܪ ܩܘܡܪܝܐ ܘܡܚܠܦܐ ܘܡܚܠܐ ܗܘܐ ܠܗܡ ܡܢ
ܐܘ ܥܠܡܐ ܘܐܣܪ ܡܠܟܘܗ ܘܠܝ. ܘܘܡ ܗܘ̇ ܗܘܐ ܡܪܚܢܝܗ ܘܩܘܩܘܪܝ ܘܠܝܙ̈ܘ
ܘܚܕܘܘܗܣܝܗ ܡܢ ܚܠܦܙܗ ܚܠܒܝ ܘܚܕ̈ܘܢܐ ܘܚܡܚܠܐ ܗܘܐ ܣܝܗ ܣܪܝܡ ܚܠܐ
10 ܐܠܥܐ ❖

The Martyrdom of St. Barbara[1]

ܣܘܥܪ̈ܢܐ ܕܝܠܗ ܕܩܕܝܫܬܐ ܒܪܒܪܐ

ܒܘܬܟܐ ܐܢܫܝܗ: ܒܪܚܡܟ ܡܛܠܝ ܗܘܐ ܡܚܡܡܚܣ̈ܘܗ ܗܘ ܗ ܕܥܢܕܬ
ܘܥܢܕܬ̈ܐ: ܚܕܝܚܣܘܘܢܗ ܘܘܚܕܝܚܣܘܗ ܘܚܚܡܚܣܘܘܗ ܗܘܐ ܘܕܘܗܟܐ ܕܚܐ ܕܠ
15 ܚܠܗܡܗ ܚܕܥܗܣܗܠܝܗܐ. ܐܝܠ ܗܘܐ ܠܚܕܐ ܣܓ ܕܚܐܕܙ ܚܐܕܙ̈ܐ ܘܠܡܗܦܡܠܝܗ
ܚܥܕܚܠܐ ܒܥܡܕܗ ܚܠܝܥܡ: ܘܚܕܙ̈ܝܐ ܡܢ̈ ܐܬܗܡܘܚܐ ܬܠܟ ܐܟܕܢ̈ܥܕ:
ܘܚܡܣܕ ܐܝ̇ܗܠܝ ܗܘܐ ܚܘܗܣܣ̈ܕ̈ܘ. ܗܢ̇ܐ ܠܐܐ ܚܘܬ ܗܘܐ ܚܚܕܡ
ܒܝ ܐܝ̇ܗܠܝ ܗܘܐ ܣܟܠܐ. ܐܝܠ ܗܘܐ ܠܗ ܚܕ ܚܐܕܙ̈ܐ ܣܓ̇ ܣܚܕܝ̈ܐ:
ܚܥܡܕܗ ܚܕܚ̈ܕ̈ܙ̈: ܘܥܚܟ̈ܙ ܐܣ̇ܗ ܚܠܟ. ܗܗ ܕܒ ܐܚܗܚ ܚܚܣܕ ܗܘܐ
20 ܠܝ ܗܡܕ: ܘܚܚܐ ܠܚ ܚܓ̇ܕܓ̇ܠܐ ܣܓ ܚܐܕܙ: ܘܚܥܥܚ ܚܗܪ. ܐܚܕܐ ܘܟܠ
ܐܠܠܣܘܙ̈ ܠܚܢܬܢܥ̈ܐ: ܡܝܠܠ ܥܗܚܕܚܦ ܚܐܕܙ: ܘܗ̈ܪܐ ܚ̈ܕܝ̈ܐ ܚܚܕܝܚ̈ܘ.
ܘܐܠܝ ܕܒ ܐܥܥ ܡܢ̈ ܚܗܪ̈ܬ̈ܚܐ: ܘܥܠܠܟ ܚܣ̈ܪ ܐܚܘܚ ܚܝܠܠ̈ܠܝܗܐ: ܐܚܕܐ

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[1] From ܚܕ̇ܬܐ ܘܟ̇ܗ̇ܒ̇ܘ ܘܩܕ̈ܝ̈ܫ̇ܐ : *Acta martyrum et sanctorum*, ed. Paulus Bedjan (Leipzig: Harrassowitz, 1892), III, 356ff.

ܕܐܝܠܝܢ ܠܝܚܕܬܐ. ܗܘ ܗܘ ܗܕ ܠܘܗܦ ܘܐܝܕܝ ܠܗ: ܚܕܐܝܗ: ܐܝܥܬ ܗܢ
ܕܗܬܕܗܙ ܐܠܠܗ ܚܡܐ ܡܗܠܐܗܡܙ: ܐܐܠܚ ܠܝܚܕܬܐ. ܐܚܚܕ ܢܚܡܐ ܐܕܗ:
ܚܕܗܝ ܣܚܚܗܐ: ܐܗܚܕ ܠܙ ܕ‍ܝܚܙ ܗܘ. ܐܗܚܕ ܚܙ ܣܚܐ ܚܙ ܚܕܗܝܘ:
ܐܕܥܕܝ ܚܝܬܐ ܠܚܥܬܐ ܘܐܚܗܕ ܟܠ ܐܐܠܝܕ ܐܚܙ: ܕܐܘܕܙ ܐܗܚܗܕ.
ܘܐܠܟ ܗܘܐܠ ܢܕܕ: ܕܐܠܙ ܢܚܥܙ ܠܚܗܘܘܙ ܚܚܕܐ ܐܚܙ. ܗܘ ܚܙ ܥܕ:
ܗܝܚܝ ܚܚܢ ܠܗܐܗ. ܚܕܐܐܗܚܢ ܗܘܐ ܗܘܐܚܙ ܚܙ ܚܚܠܚ ܕܚܥܕܬ ܚܥܥܕܗ
ܚܕܗܚܕܟ. ܐܣܗ. ܐܚܝܡ ܗܘܐ ܐܝܡ ܚܙ ܕܚܢ ܐܘܩܗܙܕ ܗܗܝܚܕܠܙ: ܐܚܚܕ
ܕܚܕܝܕ ܗܝܠܚܐܝܚ ܐܥܗܚܗܠܐ. ܚܙ ܚܙ ܚܝܚܕ ܐܗܥ ܠܐܩܗܙܕ ܗܘ
ܕܝܚܥܥܗܕܗܗܙ ܐܚܗܦ: ܕܐܚܚܕ ܘܗܕ ܠܚܗܝ ܕܝܚܚܕܝܢ: ܚܙܗܝ ܠܚܠܝܚ
ܚܕܗܝ ܐܚܕܚܙ ܚܥܥܠܐ: ܥܕ ܗܘܐ ܠܐܐܠܕ ܢܚܥܛ: ܐܣܥܥܚܝ ܐܗܚܕ
ܘܚܕ ܗܚܠܐܙ. ܝܚܐܝܐ ܚܙ ܚܝܚܚܝ ܗܘ ܐܗܚܚܗ ܕܚܥܕܚܙ ܚܚܕܚܙ: ܐܚܝܕ
ܕܝܚܥܗܘ ܚܚܚܣܐ ܕܝܚܥ ܕܚܠܚ. ܗܚܙ ܣܚܐ ܚܝܚܗܚܝ ܐܐܚܥܝܕ
ܐܐܗܚܐܐܗ ܕܝܐܚܚܕܝ ܚܩܝ ܚܠܚܗܝ ܟܚܣܗ ܚܙ ܠܐܩܗܙܕ. ܝܠܗ ܗܚܚܝܗ
ܠܗܝ ܠܐܗܚܝܚܠܐ: ܠܚܕܙ ܚܠܚܗܝ ܐܐܚܚܕܝ ܚܩܝ ܟܚܣܗܝܗܐ؟ ܝܠܗ ܗܚܚܝܗ
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ܕܝܚܥܥܙ ܚܚܚܕܐ: ܗܘ ܗܕ ܕܐܚܗܕܙ ܐܙ ܠܚܝ ܗܚܚܗܕ ܕܠܟ ܕܝܚܟ:
ܗܚܚܕܙ ܚܝܚܕ ܗܚܠܚܐܝܚ ܐܚܚܗܝ ܠܝ ܗܚܚܝ ܚܗܚ ܐܚܚܝ ܐܐܚܝ. ܗܚܚܝܗ
ܠܗ ܗܗܝ: ܚܕܚܐ: ܕܚܠܝܚ ܗܥܛ ܕܝܚܠܝܚܙ ܚܙ ܠܝܐܠ ܐܚܗܚܒ ܗܝܚܗܐ:
ܣܚ ܠܐ ܚܥܚܚܝܚ ܠܚܚܚܛ ܚܝܚܛ ܥܚܗܚܐ. ܐܚܗܕܙ ܠܗܝ ܐܚܚܝ ܐܐܚܝ ܕܐܠܝܗ
ܚܚܝܚܕܙ: ܗܘ ܗܚܚܕܝ ܕܐܙܐ ܐܚܗܕܙ ܐܙ ܠܚܗ ܗܚܚܗܕ ܕܠܟ ܕܝܚܟ. ܗܚܝ
ܠܝܐܠ ܐܚܙ. ܐܙ ܐ ܚܝܚܥܚܐܙ ܐܙ ܠܚ ܠܚܥ ܠܠܗܚܕܙ. ܗܝܚܝ ܚܝ ܥܚܚܕܚܗ؟
ܗܚܚܗܝ ܐܟ ܚܗܐܐ ܐܣܚܝ: ܐܚܚܝ ܕܚܚܥܚܝ ܠܗܝ.

ܚܙ ܚܝ ܚܠܗܠܗ ܗܘ ܚܝܠܥܐܝ ܗܟܠ ܚܗܚ ܠܗܚܝܚ ܕܐܘܗܘܝ ܕܝܚܥܥܢܙ:
ܠܐܩܝܣܐ ܠܚܕܝܣܐ ܕܝܚܥܥܗ ܚܝܚܚܝܚܚ ܥܠ ܚܥܙ ܠܝܗܩܥܙ ܕܝܠܝܚܙ
ܥܚܙ. ܗܝܚܝ ܗܗ ܕܥܚܥܕܝ ܕܝܠܝܚܙ ܠܠܗܚ ܕܥܚܙ ܚܕܚܙ ܠܚܗܚܕܙ:
ܠܐܘܗܚܗܕܐܐܙ ܕܐܠܚ ܕܝܚܒ: ܗܠܐܗܚܗܚܐܐܙ ܕܝܠܗܝ. ܚܙ ܚܝ ܥܠܗ ܠܚܠܚ
ܕܠܚ: ܐܟ ܕܝܚܗܚܗܐܙ ܚܝܚܥܚܐܙ ܕܝܚܚܚܗܚܐܦ: ܚܙ ܚܕܚܕܙ ܗܘ ܚܠܩܗ ܐܠܐܡܚܚ.

ܘܡܢ ܒܬܪܟܢ ܗܘܐ: ܚܠܝܦ ܢܦܩܬ ܓܝܣܐ ܠܣܘܠܩܢܐ ܘܠܬܘܒܕܢܐ. ܗܘܐ
ܗܘ ܡܚܣܡܢܐ ܕܐܠܗܐ ܕܠܬܘܒܕܢܝ: ܕܟܕ ܗܘ ܗܕܝܠ ܥܡܕ ܡܚܣܐ
ܐܕܟ ܗܘܐ ܢܒܥ ܒܓܥܠ: ܘܚܣܠ ܗܘܐ ܢܟܦܐ ܡܢ ܢܣܝܢ ܚܕܘܘܗ
ܘܡܕܢܚܕܘܢܐ. ܗܘܐ ܕܝܢ ܗܘ ܡܚܡܘܕܬܐ ܕܐܠܗܐ ܠܥܕܢܐ ܕܥܠܡܝܢ: ܕܟܢ
ܗܡܝܐ ܕܡܢ ܚܕܘܗ ܐܡܪܝܢ ܠܥܒܕ: ܠܥܠܡܘܕܟܐ ܕܒܐܣܥܕܟܐ: ܕܟܢ
ܡܚܙܝܐ ܚܣܠܠܐ ܐܠܗܐ. ܗܘܐ ܕܝܢ ܗܘ ܡܚܡܘܕܟܐ: ܕܐܠܐ ܗܕܝ ܚܢܢ ܣܢܐ:
ܘܠܗ ܢܒܥܠܐ ܡܢ ܗܕܘ ܐܗܐܠ ܗܘܐ ܥܡܕܘܬܐ.

ܗܘܐ ܕܝܢ ܗܘܐ ܥܡ ܢܘܩܡܝ: ܗܕ ܚܕܘܐ ܗܘܐ ܚܕܘܘܕ ܕܐܘܠܕ ܠܟ ܠܚܠܕ ܗܘ
ܗܘܕܘܐܗ ܕܥܡܣܐ ܚܕܚܕܐ: ܣܘܐ ܟܐܗܚܕܐ ܕܝܠܕܘ ܢܩܝܕ ܗܘܐ ܐܚܘܐ
ܕܘܗ ܐ: ܐܗܐܠܠܗ ܢܝܬ ܗܘܐ ܒܓܘܕܝ: ܗܘ ܡܚܡܕ ܕܝܟܬܐ
ܘܗܘܘܗ ܒܥܘܩܚܕܗ ܘܡܚܕܘܕܗ ܒܓܚܕܕܐ: ܗܐ ܗܘܐ ܗܘ ܡܚܘܕܘܗܐ
ܕܡܥܣܐ: ܘܡܥܟܘܗ ܐܗܐ ܥܡܘܩܢ: ܕܘܗܐ ܘܕܥܣ ܠܟܚܠܬܢܝ. ܚܕ
ܗܡܚܠ ܣܘܐ ܠܟܐܗܚܕܐ ܗܢܝ ܣܬܢܐ: ܩܨܐ ܚܐܟܢܗܡ ܚܕ ܐܩܕܐ ܠܗܡ:
ܕܐܚܘܘܗܡ ܢܗܘܘܗ ܢܚܘܕܬܗܡ: ܐܠܒ ܕܐܚܠܒ ܢܠܚܡ. ܘܚܕ ܗܠܚܠܐ
ܗܘܐ ܠܥܒܕܓܠ ܕܣܗ ܕܝܢ ܗܘܐ ܢܦܘܕ ܗܘ: ܐܗܐ ܨܝܠܘܐ ܕܠܗܐ ܕܗܝ
ܐܣܢܕܐܠܗ ܚܢܝ ܐܗܐ.

ܚܕ ܕܝܣ ܐܥܗܗܕܠ ܚܢܝܣܐ ܚܢܝܣܐ ܘܐܠܐܟܡ ܕܝܠܟ ܕܚܠܬ: ܩܒܝ ܡܢ ܐܘܕܣ
ܗܘ ܨܥܕܐ ܐܚܘܕ ܕܝܗܗܣܘܕܘܘܗ. ܗܒܝܠ ܗܘܐ ܠܚܠܒ ܐܚܕܥ ܕܝܣܘܕܟ:
ܗܒܘܐܠ ܐܠܐ ܚܘܩܝ ܣܢܦܝ. ܘܕܝܟܐ ܗܐܒܕ ܟܐܗܡܕܐ: ܐܠܐ ܚܘܩܝ ܐܣܡܥܗܘܢܝ؟
ܐܥܕܒܝ ܠܟ ܐ ܐܘܗܡܕܐ: ܚܕܘܟܗ ܗܘ ܗܕܟܥܕܝ ܠܝ ܕܝܗܚܢܐ ܢܚܒܕ. ܘܐܠܐܟܝܣ
ܠܟܐܗ ܚܕܘܕܐ ܘܐܒܕ: ܐܣܐܗ ܟܥܒܕܐ ܐܗܣܐ ܟܐܗܡܕܐ: ܕܐܠܐ ܚܘܩܝ
ܢܟܐܗܣܡ؟ ܢܒܗ ܘܐܗܒܕܐ ܠܗ: ܐ ܐܣ ܐܚܕ: ܥܩܢܕ ܟܥܒܕ. ܨܝܠܕ ܕܐܠܐ
ܐܣ ܚܘܩܝ ܡܕܘܗܩ ܠܚܠܕ ܚܕܢܥܐ ܕܐܠܐ ܠܢܠܥܕܐ: ܐܚܕܘܗܣ ܚܠܘܣܕ
ܢܣܩܗܠܐܗ ܐܣ. ܘܕܝܣܥܕܗ ܗܐ ܐܚܘܕܥ ܘܣܒܐ ܠܚܠܕ. ܘܐܒܕܐܠ ܠܗ:
ܚܣܐ ܠܚܕ ܡܢ ܐܗܗܒ ܡܚܘܗܒܝ ܡܝܣܐܠܐ ܥܠܝ ܐܠܐ. ܘܐܗܒܕܐ ܗܘܐ
ܠܗܐܘ ܗܐ ܕܝܣܥܕܐ ܚܕܚܕܐ: ܐܠܐܚܒܐ ܗܡܥܐ ܐܚܕ ܘܣܘܐ: ܗܐ ܟܚܕ

ܐܚܐ: ܗܘܐ ܗܕܐ: ܗܘܐ ܡܪܝ ܨܒܝܢܐ.

ܘܟܕ ܥܒܕ ܩܠܝܠ ܘܗܘ ܐܨܘܦ: ܐܬܐ ܣܥܐܠ ܘܕܘܡܝܐ ܗܕܝܠ. ܘܟܓܝܠ
ܗܟܢܐ ܟܢܠܗܝ ܐܠܗ: ܗܘ ܐܚܣ ܕܢܛܠܦ. ܡܝܠܐ ܟܝ ܨܒܝܢܐ
ܐܬܕܙܙ: ܘܝܐܨܐܐܠܘ ܥܕܐ ܡܢ ܕܠܢ ܡܕܢܐ ܗܘ: ܘܨܥܠܩܗ ܨܝܕܡܦ.
ܘܨܒܝܕܐ ܩܨܡܐ ܟܠܐ ܗܘ ܟܘܕܝ ܗܘ ܕܗܡܝ ܗܘ ܐܠ ܨܐܡ ܠܨܨܨܠܘܡܦ
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ܐܠܨܕܬ ܐܨܗܕ ܠܨܘܐܗܝ: ܡܥܕܠ ܗܘ ܠܚܡܝ: ܐܢܘܗܘ ܨܣܘܨܗ
ܠܬܕܗܐ. ܘܣܓ ܩܕܘܨܝ: ܡܝܠܠ ܟܨܐ ܗܘ ܕܨܗܨܐܣܘܨ: ܨܬܨܥܨܐ ܨܬܐ
ܗܐܨܕܘܗ ܨܓ ܟܠ ܒܘܐ ܠܟ. ܗܘ ܐܣܕܢܐ ܟܝ ܥܢܝܨ ܗܘ ܝܢܗ: ܨܐܨܨܐܘ

ܗܐܨܘܗ ܗܘ ܐܠܟ. ܟܓ ܟܝ ܣܘܐ ܐܠ ܨܒܝܨܐ ܩܕܡܘ ܕܓܕܕ: ܠܘܐܗ ܨܐܣܘ:
ܘܨܒܝܕܐ ܐܨܨܨܗ ܗܘ ܗܘ ܗܨܨܨܩܨܐ ܣܬܨܩܨܨܐ. ܗܘ ܟܢܨܡ ܣܚܨܨܨܩܨܐ
ܩܝܠ ܟܠ ܨܨܢܨ ܨܨܓܨܨ ܨܨܨܐ ܠܘܨܨܐ. ܘܟܓ ܨܥܠܩ ܗܘ ܐܨܗ
ܨܨܨܨ ܠܝܠܨܐܨ ܗܘ: ܘܐܨܥܨܨܦ ܗܘ ܠܨܨܨܥܨܐ ܗܘ ܘܒܝܕܓܝ ܨܨܨܐ ܐܠ:
ܗܘ ܟܝ ܗܘ ܐܨܐܨܨ ܠܟ. ܗܘ ܠܨܨܨ ܨܨܨܐ ܨܟܨܨ ܨܨܥܨ ܐ ܗܘ ܟܝ ܡ ܗܘ

ܠܘܐܨ: ܐܨܠܠܟ ܗܘ ܣܓܨܥܨܨ ܨܨܨܠ ܣܓ ܥܨܐ: ܘܐܨܨܓ ܘܨܒܨܨܩ
ܨܨܨܨܨ ܨܨܘܨܨܦ. ܘܐܨܨܨܡ ܠܨܨܨ ܠܨܘܐܨ: ܐܨܨܐ ܟܠ ܨܨܨܨ ܐܢܨ
ܨܨܨܠ ܠܨܐܨ: ܠܨܨܨ ܨܐܘܠ ܨܨܘܨ ܠܨܨ ܠܨܨܨܨܨܨܨ ܠܨܨܨܨܨܨ:
ܐܨܨܨ ܨܨܘܨܒܨܨ.

ܟܓ ܟܝ ܐܨܐ ܨܘܨܨܨܐ: ܟܒܓ ܨܨܐܘܨܐ ܠܘܐܨܨ. ܟܓ ܟܝ ܐܨܐ ܐܨܘܨ
ܠܨ ܨܨܨܨܘܨ ܨܨܨܨܨܨܩ ܐܨܨܨܨ ܨܨܐܘܨ ܚܨ ܨܐ ܨܐ ܗܘ ܨܨܨ ܨܨܨ
ܗܘܨ: ܘܨܠܨܨ ܨ ܠܨܨܨܨܨܐ: ܟܓ ܨܨܨܐ ܠܨ ܐܨܘܨ ܠܨ ܐܨܘܨ ܨܨܠܨܐ:
ܨܨܨܨܨܐ ܨܨܨܐ ܨܘܨܨܨ. ܘܨܓܨ ܒܝܨ ܨܨ ܘܨܨܨܨܐ ܨܠ ܚܨ ܨܠܨ:
ܘܟܓ ܨܐܨ ܨܨܨܨܨܨ ܐܨܨܨ ܠܟ: ܨܐܨ ܨܨܐ ܨܨܨܐ؟ ܨܘܨܨܕ ܠܠ
ܠܨܨܨܨ: ܘܨܨܨ ܠܠܨܐ. ܗܠܠ ܐܨܨܨ ܐܨܘܨܨ: ܠܨܨܨ ܨܨܨܐ ܨܥܠܨ ܐܨ
ܠܨܨ. ܠܠ ܟܝ ܘܐܨܨܨ ܠܨ ܘܨܨܨܨ ܗܨ ܘܨܨܨ ܨܨܨܨܐ ܨܥܨܨܐ: ܨܐܨ ܨܨܠܨ ܐܨ:
ܨܐܨ ܨܨܨܨ ܨܨܨ ܨܐܨ ܨܨܨܨ ܗܘ ܠܠܨܐ ܨܨܨܨ ܨܗܠ: ܗܘ

ܕܒܓܢ ܚܡܪܐ ܘܐܝܕܐ ܘܚܠ ܕܝܗܘܡ. ܡܠܠ ܕܝ ܘܠܝܬܝ ܢܡܐ ܕܘܣܒ

ܐܦܪ: ܕܦܩܘܡܐ ܘܠܐ ܠܗܘܡ ܐܝ ܡܥܠܠܝ: ܢܬܢ ܐܝ ܠܗܘܡ ܠܐ ܢܘܝܣ:

ܐܬܝ ܠܐ ܠܗܘܡ ܐܝ ܠܗܘܡ ܠܐ ܚܢܥܒ: ܩܕܠܐ ܠܗܘܡ ܐܝ ܡܕܠܚܡ: ܐܚܕܘܐܗܘܡ

ܢܘܗܘܡ ܠܚܘܕܢܬܘܗܘܡ:[1] ܐܠܡ ܕܐܚܠܡ ܠܠܗܘܡ: ܘܣܝܒ ܘܝܚܘܘܕܢܐ ܐܡܠܐ

5   ܣܡܐܠ: ܘܟܒܓ ܕܢܥܠܣܘܕܝ: ܘܠܟܝܕܘܝ ܟܠ ܣܘܗܝ ܣܒܬܝܕܐ ܠܣܚܣܚܗܡ:

ܘܣܩܢܝ ܕܘܗܕܝܐ ܠܣܣܬܡ ܡܬܢܘܝ ܓܢܠ ܠܝܘܡܚܘܝ. ܘܢܚܘܝܗ ܠܝܗ ܘܚܢܝ:

ܠܝܓܐ ܕܚܠܡ ܝܘܡܥܘܝ ܠܐܩܠܟܠ ܚܘܡܐ. ܟܒܓ ܠܗ ܘܐܘܝܕ ܠܚܐ

ܣܚܡܥܢܐ: ܠܕ ܡܕܐܣܥܬ ܕܥܠܢܐ ܡܗܘܐ ܠܐܗܘ ܢܘܚܕܝܚ. ܘܚܠܟܝܘܝ ܕܝ ܕܠܠܐ:

ܕܒܣ ܠܗܐ ܠܠܣܢܝ ܢܘܡܘܕܐ ܕܝܐ ܘܟܪܢܐ ܠܗ ܟܕܘܚܣ ܟܕ ܐܦܪ:

10   ܐܣܠ ܠܐܠܚܚܝ ܗܘܘܝܬܐ ܓܢܠ ܣܚܝܣܐ. ܠܐܓܐ ܠܢܝ ܕܡܘܠܠܗܚܝ:

ܣܕܝܘ ܕܝܐ ܠܗܘܝ ܐܝܐ ܚܡܪܐ ܠܗܘܐ ܐܝܐ ܕܘܐܝܕܐ ܚܢܝܣܝܚ. ܠܐ ܐܕܘܣܠܡ ܚܢܝ

ܠܘܣܚܝܬܗ̈ܝ ܕܝܠܗܕܢܐ ܘܗܠܗܕܢܐ: ܐܝܐ ܓܢܝ ܗܘܐ ܐܝܐ ܠܚܚܐ: ܘܐܩܝܚܣ ܚܢܝ

ܠܘܣܚܝܬܗ̈ܝ. ܚܕ ܘܗܠܝ ܐܝܕ ܠܗ: ܐܝܗܒ ܠܣܬܘܗܐܚܝ: ܠܐ ܐܣܘܬ ܡܕܘܣܒ

ܠܕ ܟܝܚܝܕܝ. ܠܠܐ ܢܓܝܠ ܐܠܠܐ ܘܕܘܦܘܝ ܗܘܗ ܘܕܘܦܘܝ ܘ ܗܗ ܗܟܘܕܐܝ ܣܕܒܥܐ:

15   ܚܠܘܚܒܐ ܕܝܗܘܐ ܠܗ ܡܢ ܡܕܝ ※

From the Tale of Sindban the Wise[2]

ܡܢ ܬܐܫܒܝܬܐ ܕܣܝܢܕܒܢ ܚܟܝܡܐ

ܐܝܬ ܗܘܐ ܡܠܟܐ ܚܕ ܕܫܡܗ ܟܘܪܣ ܗܘܐ ܒܗ ܩܘܡܐ. ܘܡܚܒܠ ܩܘܡܐ

ܣܢܝܗ̈ܝ ܕܝܕ ܠܐ ܗܘܐ ܠܗ ܒܪܐ. ܘܗܘܐ ܐܝܟ ܗܠܐ ܕܝܢ ܦܓܥ ܒܚܕ.

20   ܘܡܕ ܝܠܕ ܠܗ ܘܐܠܗܐ ܒܪܐ. ܘܡܚܒܣ ܢܫܒܝܘ ܟܪܣܐ ܕܝܢ. ܘܡܒܣܐ

ܠܗ ܒܪܐ ܚܕ. ܘܦܩܕ ܠܟܠܠ ܚܟܝܡܐ ܕܣܚܐ ܐܝܟ ܪܒܝܐ. ܘܡܒܣܐ

[1] Ps. 115:5–8.

[2] *Sindban oder die sieben weisen Meister,* ed. Friedrich Baethgen (Leipzig: Hinrichs'sche Buchhandlung, 1879).

ܕܐܝܟ ܣܘܪܚܢܐ. ܘܗܘܐ ܥܠܝ ܠܗܠ ܡܢܗܘܢ ܡܗܝܡܢܐ ܠܟ
ܒܠܩ. ܘܐܡܪ ܕܝܢ ܕܠܚܢܐ. ܘܗܘܐ ܐܠܠܟ ܠܝ ܘܗܘܐ ܗܝܕܝܢ ܗܘܐ ܡܗܝܡܢ
ܗܕܐ ܥܢܝ. ܡܕܝܪ ܠܟ ܒܠܩ. ܐܠܐ ܐܠܐܠܗܐ ܠܡܗܘܬܝ ܣܘܪܚܢܐ.
ܕܡܝܠܕ ܕܐܠܐܠܟܗ ܒܬܐܪܝ ܣܘܪܚܢܐ. ܘܗܕܐ ܗܝ ܚܠܡܐ
5 ܘܠܐܡܘܪܐ. ܘܗܘ ܕܠܚܢܐ ܠܡܘܬܝ ܐܘܡܪ ܠܗ: ܐܡܚܐ ܢܙܕܟ
ܕܗܐܠܦܘܗܐ. ܠܗܠܠܟ ܐܡܪܐ ܠܗ. ܘܗܕܐ ܡܘܬܝ ܘܐܡܪ ܠܚܠܚܐ.
ܘܠܩ ܐܢܫܐ ܠܗܠܠܟ ܬܐܢܝܟ ܐܥܚܗ. ܚܘܕܐ ܕܗܕܐ ܚܒܪ ܚܠ
ܘܠܐܡܘܪ ܕܐܢܫܐ ܕܐܢܫ ܐܘܣܪ ܘܗܘܘܐ ܗܢ ܡܐܚܠܐ ܐܢܐ
ܡܕܝܪ ܕܐܦܢܚܝܬ ܠܟܘܕܝ ܣܬ ܚܝ ܐܝܚܐ. ܚܘܠ ܗܘܐ ܐܢܐ ܠܝ
10 ܘܗܘܐ. ܠܥܠ ܒܝܢ ܕܡܠܬܟ ܐܢܝܝ ܘܐܢܐ ܐܢܐܝܢܐ. ܘܐܚܕܝ
ܕܐܚܝܕܠܟ ܠܐܝܕ ܘܗܘܘܕܐܡܘܗܐ. ܐܘܣܐ ܠܝ ܘܗܠܩ ܐܢܟ ܠܬܐܝ ܡܬܝ
ܕܠܚܐ ܘܕܐ ܝܥܚܠܟ ܘܠܩܗܢܐ. ܐܘܠ ܠ ܗܝ ܡܕܝܪ ܕܐܐܬܚܒܕ
ܬܝܝ.

ܘܐܡܕܐ ܕܠܚܐ ܗܘ ܕܬܚܢܚ ܐܦܠ ܠܗܝ. ܐܗܕܐ ܡܗܕܝ ܚܠܬܐܝܕ
15 ܕܠܐ ܐܝܣܕ ܐܝܟ ܗܘܘܡܣܐ ܐܝܟ ܠܗܝܐ. ܠܐ ܚܡܕܐܡܝ. ܠܗܐ
ܐܢܝܐ. ܘܕܗܕܐ ܚܕܟܚ ܒܗܝ ܘܐܡܗ. ܘܡܪܗ ܡܗܕܝ ܒܬܚܝ
ܠܚܠܚܐ. ܐܐܟܠܟ ܠܗܠܠܟ ܠܡܗܕܝ. ܘܒܘܐ ܡܘܪܐ ܠܗ. ܘܕܚܝ
ܒܕܐ ܚܕܗ ܢܬܝܢ ܘܐܢܝܐ ܬܚܝ. ܠܐܐܟ ܠܗܠܠܟ ܐܟܐ ܠܗܐ ܠܐܐܬܗ
ܘܠܐ ܘܚܕܐ ܚܕܗ ܣܝܕ ܐܠܐ ܐܢܐ ܢܚܕܐ ܐܢܚܝ ܕܗܘܕܚ.

20 ܘܡ ܐܝܚܘ ܐܘܗܕܐ ܠܬܗܕܘ ܕܗܠܠܟ. ܘܐܘܗܒܐܟܐ ܘܕܐ ܠܗܐ
ܚܢܝ ܐܘܣܐ. ܘܚܠܚܐ ܘܚܗܕܐ ܡܪܝܢܘ ܚܠ ܘܬܚܠܐ ܘܐܗܡܘܟ. ܘܒܗܝ
ܡܗܕܝܘ[1] ܠܐܗܠ. ܘܚܠܗ ܘ ܠܗ. ܘܚܕܐ ܕܚܝܐ ܒܘܚܝ ܐܝ ܗܘܐ
ܠܐ ܘܗܘ ܕܡܟܚܠܐ ܘܡܚܕܝܐ ܘܠܐ ܕܚܝ ܚܕܝܐ ܣܕ ܚܝ
ܘܐܐܬܗܘܗܐ ܘܘܡܝܚܕ ܚܘܕܗ. ܘܐܚܕܐ ܐܚܕܐ ܢܝܝ ܒܠܩ ܠܗܠܠܟ

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[1] For ܕܝ ܡܘܬܝ.

ܗܘ ܡܕܒܪ ܕܠܐ ܡܒܝܐ ܐܠܐ ܡܢ ܟܝܢܐ ܕܐܠܗܐ ܐܟܘܬܗ.
ܐܡܪ ܡܕܒܪ ܐܘܡܐ ܕ ܪܒܐ ܡܠܟܐ ܐܠܗܐ ܡܘܕܐ ܐܠܗܐ ܠܗ.
ܡܢܐ ܐܝܟ ܐܠܗܐ ܐܦܢ ܗܘ ܐܘܡܐ ܠܗ. ܗܘ ܡܕܒܪ ܗܘ ܢܒܪ
ܐܝܟ. ܠܡܢܐ ܡܘܡܐ ܐܝܟ ܠܗ ܠܐܠܠܐ ܠܐܘܡܐ ܒܕܝܢܐ ܕܐܝܕ
ܐܚܝ ܠܝ ܡܕܝܐ ܢܝܬܐ. ܐܘܕܐ. ܡܠܟܐ ܐܟܐܦܩܝܕ ܐܘܡܝ ܡܘܕ
ܠܗܐ ܐܠܠܐ ܡܐܡܘܐ ܠܗ. ܪܓܐ ܐܝܟ ܕܐܘܡܐ ܠܠܐ. ܐܟܣܢܐ
ܟܠ ܡܠܘܕܝ. ܗܘܐ. ܗܘܟܐ ܐܘܟܐ ܕܐܟܠܝܢ ܠܐܘ ܠܗܢ.

ܐܘܡܒ ܕܐܦܐ ܕܢܐ ܒܕܡܬܟܠܡܐ ܕܐܠܠܐ. ܐܝܟ ܕܠܐ ܝܢ ܕܐܘܠܠܠ
ܪܡܒܐ ܠܚܕܒܐ ܡܕܡܣ. ܡܠܠ ܕܗܢܘܬ ܗܒܘ ܡܠܗܡ. ܕܠܐ
ܐܘܪܗܐ. ܡܕ ܣܘܐ ܡܘܕܡ ܐܝܟܠ ܐܝܟܐ ܐܝܘܐ ܐܝܪܗܝܡ ܐܟܐܪܘܘ
ܐܠܗܘܐ. ܐܣܘܐ ܓܠܠܐ ܠܐܕܗ ܕܐܕܗܝܚܣܘ ܐܘܡܐ ܠܗ. ܗܒ ܠܝ
ܕܐܬܡܣܒܘ ܡܠܝܢ ܗܘܐ ܡܘܕܐܝܟ. ܡܓܠܠ ܕܝ ܗܒܘ ܐܘܟ ܠ
ܕܠܐ ܐܟܠܠܐ ܢܝܟ ܣܝ ܕܟܬܐ ܐܟܐ ܐܟܠ ܚܣܐܦ ܠ ܗܘ ܗܘ ܡܕܒܪ
ܕܢܝܟܝ ܐܝܟ. ܡܐܡܐ ܐܘܡܕܝܢ: ܗܝܐ ܠܐܣܡܕܢܐ ܡܣܡܟܐ ܚܕܪ ܐܟܐܘܡ
ܕܠܚܝܣܝ ܐܝܟ ܐܝܟ ܚܝܢ ܠܐܘܡ. ܐܠܐ ܝܢ ܠ ܐܝܟܐܦܘܐ ܗܘ. ܐܠܐ
ܬܢܟܐ ܐܝܟ ܐܟܐܬܟܐ ܐܝܟ. ܐܝܟ ܡܚܒܠ ܐܝܟ
ܡܪܚܝܠܟܚܐܐܝܟ. ܣܘ ܐܝܟ ܗܢ ܠܐ ܠܐܬܠܠ ܪܡܒܐ ܕܬܟܬܢܝ
ܥܒܐ ܩܡܚܣܝ. ܐܠܘܡܐ ܕܠܚܝܣܝ ܗܘܐ ܠܗ ܠܐܠܠܐ ܐܝܟܪܝܠ ܠܐܘ
ܐܟܐܡܘ.

ܐܟܐܘܡ ܕܢܝ ܡܣ ܐܘܣܬܟܘܗ ܠܐܘ ܗܘܡ. ܚܢܟ ܠܗ ܣܚܕܐ
ܐܟܠܝ ܕܢܝܬܒܝ ܗܘܘ ܚܡܣܡ. ܡܚܕܬܐ ܠܗ ܡܟܚܕܐܟܐ. ܡܝܝܒ ܡܝܟܘܡ.
ܐܟܐܡܐ ܡܘܝܬܘܒܐ ܠܐܦܢ ܒܣܘܡ. ܡܟܠܠܕ ܚܘܟܣܡ. ܗܘ ܠܐ
ܡܠܠ ܚܝܕܪ ܐܟܐܡܐ. ܣܐܘܡܐ. ܥܟܣܝܢ ܡܟܥܟܠ ܠܗܐ ܠܐ ܩܘ
ܩܝܦܝܕܟܐ. ܡܝܝܢ ܐܟܝ ܐܟܝ ܡܠܟܐ ܠܟܠܝ ܗܝܕܡܘܡ. ܡܟܬ ܐܘܟܐܡ.
ܣܚܒܕܘ ܕܕܚܝ.

ܡܚܢܝ ܣܝܕ ܡܐܡܘܕ ܡܓܝ ܡ ܠ ܡܚܚܐ ܕܚܝܕܝ ܐܕܟܐ ܣܝ ܡ ܐܪܡ ܡܣܝܡ ܗܘ

ܣܘܠܘܦܘܣ ܗܘ ܡܢ ܚܪܐ ܐܘܬܐ ܩܘܒܠ ܠܚܝܢܐ. ܘܐܠܦܢ ܚܙܬܝܢ
ܕܐܠܟ ܒܠ ܡܠܟܐ. ܒܕ ܣܪܟ ܥܡ ܥܠܝܐ ܢܬܩܘܝܡ. ܘܡܠܟܐ. ܐܡܠܟ
ܠܐ ܚܕܘܣܘܩܐܡ. ܐܚܕܐ ܕܝܐܬܕܟ ܐܢܟ. ܐܢܟ ܩܘܡܐ ܟܠܝܣܪ. ܚܕܬ
ܡܗܘܬ ܠܕ ܥܚܬܝܣܡ. ܕܓܠܠ ܗܘܠܚܠ ܘܐܡܐ ܚܠܟ ܥܡܝ ܥܬܘܝܟ.

5 ܘܡܗܘܬܕ ܗܠܐܗܘܕ ܠܐ ܚܣܘܬ ܠܐ ܚܣܘܡܐ. ܠܕ ܢܝܝ ܕܚܝܐ ܩܘܠܟܐ.
ܕܓܠܠ ܗܐܚܘܕ ܗܠܠܟ ܡܚܣܘܚܐ ܗܘܐܐ ܚܠ ܥܚܝܘܐ. ܘܒܡܠܒܚܐ.
ܐܟܘܝܟ ܠܝܠܠܟ ܐܬܝܚܐ ܠܚܝܘܝ. ܘܝܚܐ ܐܗܬܠܠܠ ܚܕܚܡ.
ܘܡ ܠܐ ܡܠܠ ܚܡܚܘܝ. ܘܠܐ ܗܘ ܠܐܡ ܩܐܝܚܬܟ. ܐܡܝܒ ܟܐܬܘܝܟ
ܠܗ ܗܠܐ ܢܬܕܟ ܐܢܟ ܐܢܟ ܠܝܡ ܡܚܕܟ. ܘܐܟܐ ܠܐ ܟܐܝܠܢ ܡܠܟܐ. ܐܠܐ

10 ܦܠܝܠ ܐܢܝܠ ܡܝ ܚܣܒ. ܐܟܬܝܟ ܐܢܟ ܠܝܡ ܡܗܘܕ. ܘܠܐ ܚܬܢܟ
ܐܢܟ ܠܝܡ ܚܕܚܟ ܘܡܚܚܘܬܐ ܠܗ. ܘܟ ܗܠܠܟ ܐܟܝܚܘ. ܘܟܐ ܪܬܟ
ܐܢܟ ܚܕܬ ܡܗܘܕ ܗܐܚܘܝ ܐܢܟ ܐܢܟ ܠܝ. ܘܐܬܟ ܐܐܝܚ ܡܐܚܕ
ܘܐܬܟܡܚܣܠ ܘܐܟܝܚܐ ܐܢܟ ܘܐܟܐ ܡܗܠܟ ܐܢܟ ܠܗ ܠܚܝܘܝ. ܘܡܐܝܚ
ܐܢܟ ܐܐܡܝ ܐܢܟ ܡܠܟܐ ܣܠܘܚܡ. ܘܚܦܚܠ ܐܢܝ ܠܕ ܚܬܚܟ. ܐܢܟ

15 ܠܝ ܐܟܘܝܚܝ. ܘܡܚ ܚܚܐ ܗܐܚܘܬܐ ܠܝܠܠܟ ܡܠܣܒ ܐܟܚܚܘ
ܚܣܟܐ ܐܬܟ. ܘܐܟܚܢ ܠܚܐ: ܗܕ ܗܠܐ ܡܚܠܠ ܐܢܟ ܚܚܚܕ ܘܠܐ
ܕܚܪ ܐܢܟ ܐܣܢܝܟ ܚܕܚܐ ܘܚܬܢܝ ܚܬܚܟ ܢܡܚܟ. ܘܡܚܘܝ
ܚܬܚܟ ܐܢܝܛ. ܘܐܘ ܩܐܝܚܬܟ ܚܕܕ ܒܠ ܕܚܠܚܕ. ܘܡܚ ܚܚܐ
ܕܚܚܕܚ ܘܡܠܣܒ ܕܚܕ ܗܘܒܠܚ ܕܢܟܚ ܡܝ ܐܣܝܚܘ. ܘܐܣܠܘܝ

20 ܘܟܐܘܣܚܚܘ. ܘܗܚܟ ܐܚܚܕ ܠܗ.

ܘܗܘܢܚܝ ܐܟܚܗܚܟ ܚܠ ܐܩܝܚ ܠܕ. ܘܚܣܘܒܠ ܚܠ ܐܩܝܚ. ܘܐܠܒܘܗ
ܚܟܣܚܝ. ܘܡܚܕܚ ܡܠܚܟ ܡܠܚܟ ܕܚܝܛ. ܘܚܟܠܚܟ ܕܚܛ ܘܐܟܕܝ ܠܚܝ
ܡܟ ܠܚܕ. ܘܗܚܝܒ ܐܟܚܝܚܝ ܠܗ ܐܢܟ ܐܢܟ ܐܟܚܝܚܟ ܣܐܚܚ ܠܚܢܝ
ܕܢܚܠܠ ܚܚܕ. ܘܗܚܝܒ ܚܣܚܠܟ ܒܘܠ ܚܠ ܕܪܝܟ ܕܚܝܘܝ ܢܚܘܝܣ ܚܕ.

25 ܘܢܝܝܠ ܐܢܝ ܐܢܝ ܠܐܩܘܬ ܕܚܘܛ ܘܡܠܚܝ ܚܕܩܚܟ ܐܟ ܚܕܕ.
ܘܐܡ ܗܘܛ ܢܪܝ ܠܐ ܐܟܚܝ ܗܘܛ ܚܕ.

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ܘܚܕ ܗܠܝܢ ܐܪܙܢܝܬ ܠܡܠܟܐ. ܘܟܕ ܩܠܝܠ ܡܢ ܕܢܗܘܐ. ܦܩܕܬ
ܕܢܬܩܛܠܘܢ. ܒܪܡ ܚܘܝ ܗܘܐ ܕܟܐ ܘܢܦܐ ܠܗܘܢ ܠܡܠܟܐ ܡܠܬܐܗܕܐ
ܦܠܣܘܦܐܝܬ ܠܐ ܐܝܢ ܕܡܘܗܒܬܐ ܦܐܝܐ ܗܝ ܠܡܕܡ. ܘܝܕܡܬܐ
ܕܢܬܬܩܠܘܢ ܐܦ ܠܗܘܢ. ܡܕ ܥܒܕܘܢ ܗܠܝܢ. ܕܒܗܕ ܕܡܠܟܐ
5   ܕܢܬܩܛܠܘܢ ܕܢܗܘܐ. ܐܠܐ ܐܦܬܩܠܝܢ ܗܘܘܢ. ܐܦܢܫܘܬܬܐ ܬܢܦܫܘܢ.
ܘܗܘܐ ܡܕܡ ܕܡܢ ܕܦܘܩܕ ܕܡܠܟܐ ܬܟܣܟܐ ܟܬܒܐ ܕܗܘܘܬܒ ܠܟܬܒܝܐ.
ܘܐܟܕܐ ܦܠܣܘܦܐ ܠܐ ܝܕܥ ܕܢܬܩܛܠܘܢ. ܐܠܟ ܝܗܘ ܠܡܠܟܐ
ܕܢܛܝܗܠ ܠܬܢܗ. ܡܛܠ ܕܠܣܝܘܢ ܠܩܒܥܐ ܚܢܠ. ܐܠܝܢ ܕܢܝܫܕ
ܡܢ ܠܗܐܘܐ. ܐܠܐ ܢܩܦܘܩ ܐܪܟܟ ܕܢܚܘܝܬ ܠܝܠܠܟ ܡܢ ܡܬܐܘܩܐ.
10   ܗܘܢܝ ܐܪܟܐ ܝܕ ܕܟܢܘܘܩ ܕܗܠܣܐ ܡܬܝ ܝܣܕܝܩ. ܝܟܘܝܬ ܗܘ
ܡܝܕܟܐ ܣܝܕܐ. ܐܝܠܐ ܗܘ ܡܟܠ ܠܗܐ ܡܠܟܐ ܝܣܩܝܕ ܠܗܐ ܘܐܟܕܐ
ܕܠܐ ܝܗܡ ܕܢܟܬܕܝܢ ܩܛܠܟ ܡܕܝܩ. ܟܕܡܟܐ ܕܗܣܩܝ ܚܠ ܥܐܝܐܟܐ.

ܦܠܣܘܦܐܩ ܡܬܬܟܐ ܡܚܕܝ ܝܚܢܝܢ ܡܝܕ ܡܠܟܐ ܣܕ ܕܥܕܝܬ ܠܕ:
ܕܐܟܐ ܗܘܐ ܬܪܝܬ ܡܠܟܐ ܣܕ. ܗܠܟ ܐܝܣܪ ܗܘܐ ܚܠܐܗܐ.
15   ܡܝܕܩ ܐܝܢ ܐܝܣܬܟܐ ܢܬܟܐ ܕܗܕܒ ܐܝܝܐ ܬܣܕ ܡܢ ܗܘܬܬܝܢ
ܐܢܬܟܐ ܥܩܒܝܐܟܐ. ܡܠܝܛܠ ܐܝܣܬܟܐܬܐ ܡܠܟܬܟ ܐܟܣܬܝܢܦ. ܘܟܐܝܕ
ܬܣܕ ܡܢ ܣܩܬܟܐܬܐ ܡܟܙܐ ܠܝܬܝܢܗ ܟܪܝܛܢ ܟܣܟܝܟ. ܗܕܢܝܠ
ܟܪܝܠ ܡܠܟܐ ܠܗܠ ܐܢܦܬܟܐ ܗܝܢ. ܘܟܝܟ ܟܝܬܟ ܗܝܪܝܟ ܬܝܢܦ. ܗܝܐ
ܕܝܒ ܬܣܚܬܟܬܝܢܦ ܐܪܡܬܐ ܠܡܠܟܐ. ܡܬܝ ܐܟܬܠܝܟ ܟܣܠܝܦ. ܘܚܠ
20   ܡܟ ܕܢܙܟܟ ܐܢܟ ܟܬܝܝܕ. ܟܝܟܐ ܗܘܐ ܦܠܝܟܐ ܚܠܟܟ ܣܕ ܠܬܚܠܟܐ
ܕܝܬܝܝܢ ܗܘܐ ܚܠ ܝܣܝܟܗܟܐ ܡܥܝܕ. ܐܝܟܣܝܝܗܟ ܠܡܠܟܐ. ܬܝܢܦ
ܟܘܝܟܐ ܚܠܟܬܐ. ܘܝܩܩܬ ܡܠܟܐ ܡܠܝܝܟܐ ܐܝܝܐ ܕܕܝܝܢܦ ܡܥܝܕ ܚܠ
ܝܣܝܩܬܐ. ܗܘܢܝ ܡܝܕ ܡܠܟܐ ܐܘܕܩܟܐ ܟܪܝܠ. ܘܦܝܠܐ ܚܪܛܘܟܪ
ܐܢܬܟܐ ܕܪܝܗܡܝܢ: ܘܘܗܐ ܝܩܝ ܘܝܡ ܐܟܣܬܪܝܝܟܐ ܕܟܣܝܬܐ: ܐܕܟ ܝܬܝܝܢܦ
25   ܡܝܩܬ ܚܠ ܚܝܩܟܐ. ܐܣܝܟ ܠܕܕܢܟܣܝܝܟ ܐܟܣܟܝܝܢ ܗܘܐ ܚܟܣܝܟ
ܠܐ ܐܝܢܣܟܟ ܗܘܐ ܬܝܦ. ܘܐܟܪܝܬ ܝܬܐܪ ܬܝܩܥܝܟܢ: ܕܡܠܟܐ ܚܠ
ܘܒܘܠ ܚܝܕ ܐܢܟܦܘ. ܘܘܝܕ ܡܝ ܡܠܟܐ. ܐܠܐ ܚܠ ܚܠܝܢܦ ܝܬܟܐ

ܘܐܡ̈ܝܢ. ܘܗܕܐ ܓܝܪܐ ܠܗ ܐܠܗܝܐ ܘܐܒܪܗܡܘܗܝ.
ܕܒܝܬܗ ܕܠܐ ܐܠܗܘܬܐ ܕܚܕ. ܘܐܒܪܝܠ ܒܕܝܢܐ ܕܠܗ ܡܠܟܐ. ܐܒܪܗܝ:
ܐܝܟ ܗܘ ܕܗܘܐ ܠܐ. ܠܐܘܗܝ ܡܩܕܝܢ ܕܝܘܠܦܢܗ ܡܩܒܠ ܗܘܐ
ܪܬܝܟ. ܘܗܡܐ ܕܟܒܐ ܐܠܗܝܐܢ ܡܚܝܢܐ ܘܠܐ ܦܠܢ ܗܘܐ ܡܚܬܘ ܠܗ.
5   ܐܝܟܝ ܡܠܟܐ ܠܒܬܝܐ ܕܐܠܗܘܬܐ: ܐܝܟ ܗܝܐ ܐܚܪ ܐܟܙܝ ܐܬܝܒ
ܗܡ ܘܟܬܒܗ: ܐܪܒܝܝܢ ܗܝܘ ܐܝܟܗ ܒܩܐ ܠܗ. ܘܠܐ ܡܗܘܡܕ ܠܕ
ܡܢ ܘܗܡܩܒܠ ܚܟܒܐ ܕܡܪܝܠܗ ܣܠܟ. ܘܒܪܒܪ ܗܢܐ ܡܚܝ ܗܡܚܬܢܝ
ܚܠܟܢ ܠܗܢ ܡܣܪܝܗ ܗܢ ܐܟܒܠܟ ܕܦܘܡܐܘܬܐܕܐܝܟܝ. ܘܕܐܣܠܘܐ ܗܝ
ܐܝܟ ܕܗܐܟܕܐ ܝܐܩܒܗ ܐܘܚܠ ܠܗ. ܐܝܟܝ ܡܠܟܐ ܠܒܬܝܐ: ܐܝܟܝܝܐ
10 ܒܠ ܠܢ ܐܦ ܠܐ ܠܐ ܡܙܢ ܗܢ ܡܕܪ. ܪܠ ܚ‍‍‍‍‍‍‍ܘܡܠ ܠܐܝܟܐܟ.
     ܦܠܘܣܢ ܐܠܐ ܐܬܐܟܬ ܝܠܬܬܝ ܗܐܬܠܐ ※

ܘܗܒܒ ܐܦ ܗܘ ܐܝܟ ܗܒܝܕܐ ܓܝܪ ܟܪܝܬ ܣܕ ܝܐܪ ܦܘܫܝ ܗܡܕܟܠܠܟ ܕܠܟܐܒܐ
ܕܐܟܝܢܐ. ܡܩܕܡܝ ܗܒܘܩܡܐ ܣܕ. ܐܠܗܠܗ ܒܬܟܒܐ ܪܠܗ. ܦܩܕܢܗ
ܗܩܒܕܢܐ ܠ‍‍‍‍‍‍ܗ ܚܠܗܕܪ ܗܡܚܪܝܐ ܟ‍‍‍‍‍‍‍ܘܗܐܗܢ. ܢܘܩܕ ܣܕ ܘܐܝܠ
15 ܟܘܐܘܝܪܐ. ܘܐܟܐ ܘܣܗܕ ܗܕܐ ܐܟܐܗܐ ܢܘܩܠ ܕܒ‍‍‍‍‍‍‍ܢܗ. ܡܕܐ
ܣܝܠ ܗܐ ܠܢ ܦܘܫܝܐ ܢܗܕܐ ܚܠܗܕܪ ܗܡܚܪܝܢ. ܡܕܚ ܗܬܗܒ
ܗܐܟܐ ܠܒܬܝܐ ܗܕܐ ܐܟܐܒܘ. ܐܟܕܗ ܠ‍‍‍‍‍‍ܗܢ ܦܘܫܝܐ ܚܠ ܡܕܕܪ
ܘܗܩܒܕ ܐܟܕܗܒ. ܠܐ ܚܒܬܐ ܪܝܢ ܗܠܐ ܐܟܕܗ. ܘܢܘܩܒ ܪܝ
ܠܐܟܘ ܐܟܐܒܘ ܗܩܒܘܣܚܒܬ ܚܠܗܢ. ܘܗܐܝܟ ܗܝ‍‍‍‍‍‍‍‍ܪܡܟܐ ܐܟܐܘܐ
20 ܐܟܚ‍‍‍‍‍‍‍ܘܟ ܠܒܬܝܐ. ܘܗܒ‍‍‍‍‍‍ܪܝܩܐ ܐܟܕܒܗ: ܐܟܕܒ. ܡܚܬܗ. ܠܒܬܝܐ
ܗܠܠ ܡܕܕܪ ܗܡܩܕܢ ܗܡܩܒܕܐܗܘܩܒܕܡ ܐܟܕܒ ܗܠܐ ܐܟܬܗ ܠܗ. ܗܡܚܒ
ܐܟܐܒܐ ܚܒܒ ܦܩܒܣܗ ܗܐܒܬܒܗܕܐ ܠܐܒܘܒܕܐ ܕܝܠܠܕܐ. ܗܡ‍‍‍‍‍‍ܒܢܝܒ
ܚܒܠܟ ܠܒܘܩܒ. ܡܩܕܡܕܢ ܚܠܗ ܠܠ‍‍‍‍‍‍ܟ ܠܐܒܬܗ. ܡܕܚܒܕܐ ܐܟܐܘܐ
ܐܢܟ ܟܒ‍‍‍‍‍‍ܪܐܢ ܪܬ. ܪܬ. ܗܡܚܒܐܟܒ ܗܘܐ ܡܚ‍‍‍‍‍‍ܒ‍‍‍‍‍‍ܣܘܐܟ ܡܚ‍‍‍‍‍‍‍ܒܢܐ.
25 ܐܟܬܠܐܟܐ ܚܒ‍‍‍‍‍‍ܪܐܢ ܘܝܢ ܡܟܘܣ ܐ‍‍‍‍‍‍ܘܗܐ ܠܐܢ ܘܝܢ ܡܟܚܣܟ‍‍‍‍‍‍ܒܐ ܐܟܬܠܐܟܐ
ܠ‍‍‍‍‍‍ܢ. ܘܝܢ ܡܩܘܣܐ ܡܚ‍‍‍‍‍‍‍ܒ ܘܝܢ ܚ‍‍‍‍‍‍ܟ ܠܐ ܡܩܘܣܐ. ܡܕܚ ܡܟ‍‍‍‍‍‍ܚ‍‍‍‍‍‍‍ܣܘܐܟ ܐ‍‍‍‍‍‍ܘܗܐ ܡܚ‍‍‍‍‍‍ܒ
ܚܠܡ ܠܠܟ. ܚ‍‍‍‍‍‍ܒܬܟܢ ܗ‍‍‍‍‍‍ܒܬܝܐܗ ܦܘܫܝܐ ܗ‍‍‍‍‍‍ܒܬܟܣܒ ܟܬܝܐ‍‍‍‍‍ ܪ ܚ‍‍‍‍‍‍‍ܘܢ ‍‍‍‍‍‍‍‍‍‍‍‍

ܘܐܚܕܪܟ ܡܛܠܟܐ ܘܟܕ ܐܪ̈ܟܝ ܒܝܬ̈ܐ
ܬܪܥܝܟ ܘܐܝܟܐ ܥܝܢܝܟ ܕܐܬܟܠܟܘ ܣܪ̈ܝܒ ܬܗܘܐ ܠܠܟ
ܓܒܝܠܚܘܡܐ. ܐܡܪ̈ܟ ܠܗ ܥܝܢܝ̈. ܕܗܬܗ ܡܛܠܟܐ ܟܬ̈ܗ̈ܐ ܠܐ
ܥܬܥܡܣ ܕܐܟܣܪܟ ܡܬܕܝܪ. ܘܡܚܝ ܕܐܚܟܕ ܒܝܬܐ̈ ܘܐܠܒ ܡܚܝ
5 ܥܝܣܗ̈. ܣܬܝܕ ܚܠ ܕܐܚܟܕ̈ܗ ܥܝ̈ܣ ܩܟ̈ܚ ܚܠ ܐܟܝܟܗ. ܬܝܠܠܟ
ܟܣܬܟܣ̈. ܡܚܝܠܠ ܕܡܛܝ̈ܣܐ ܠܟ ܐܗ ܟܘܐ ܚܠ ܡ ܠܠܟ ܘܗ ܐܝܟ.
ܘܬܝܪ̈ܬܟܘ ܩܟ̈ܝܟ ܘܐܠܒ ܬܝܪ̈ܣ ܘܗ̈ܘܚ̈ܬ̈ܕ ܘܗ̈ܘܝܬ̈ܝܟ
※ ܠܥ̈ܝܣܗ̈ ܕܐܝܠܟܗ̈. ܘܐܟܚܣ̈ܐ ܡܝ̈ܣ ܘܡܛܠܠܟܝܣ ܣܪ̈ܝ ܟܣ̈ܕ̈ܘܟ

From *The Cave of Treasures*[1]

ܘܐܝܟ ܐܪܙܐ ܣܪܟ ܡܣܒܬ :ܐܬܪܕܗ ܚܠ ܐܠܗܟ ܚܣ̈ܝܠܗ ܐܠܟܐ ܘܐܠܟ
ܐܪܗܟ ܐܝܟܐܬܟ ܡܚܐ. ܚܗܡ ܠܣܘ ܘܗ̈ܬܝܬ̈ܘ ܕܗ̈ܬܟܝܣ ܕ ܒܬܗ̈ ܡܢ
ܘܐܪܗܟ ܐܘܗܘܡ ܩܝܟܐ ܣ̈ܝ ܕܬ̈ ܘܠܣܘ ܘܚܣܟ ܥܣ̈ܝܟ ܡܢ
ܐܠܠܗ ܕܗ̈ܬ̈ܘܚ̈ܟ ܘܗ̈ܝܥܘ̈ܡ ܣܪ̈ܚ̈ܬ ܠܬܥܒ ܣܗ̈ܬ̈ܝܣ ܕܝܗ
15 ܡܢ ܕܟܚܚܡ ܘܐܚܬܒܟ̈ ܠܠ ܘܗ̈ܡ̈ܣ̈ܝ ܘܗ ܣܝ ܘܗ ܐܗ :ܥܬܝܣܟ
ܘܗ̈ܝܬܟ̈ܚܘ̈ ܚܣܟܚ̈ ܚܠܝ̈ ܘܐܟ̈ܗ. ܟܝ̈ܐܠ ܥܗܠܚ ܘܗ̈ܬܟ̈ܝܟ
.ܐܝܟ ܚܠܚܟ ܣܟܚܐ ܘܗ̈ܐܘܟ

ܘܗ̈ܬܟ ܕ ܚܣ̈ ܘܡܚ̈ܚ ܒܬ̈ܟ ܘܐܟܚܟ ܕܬܝ̈ܛ ܕ̈ܝܟ ܐܠܟܐ ܐܠܟܐ ܣܠܚ̈ܝܟ
ܘܗ̈ܝܬܟܘ ܟܝ̈ ܚܗ̈ ܣܚ :ܣܡܣܚ ܐܗ̈ܣ ܘܐܚܟ ܠܐܗܟ ܕܝ̈ܟܚ. ܕܚ̈ ܗ̈
20 ܚ̈ܟܝ̈ ܚ̈ܝܟ̈ܗܟ ܘܗ̈ܝ̈ ܬ̈ܝܣܘ ܘܟ̈ܝܬ ܚ̈ܗ̈ܝܣ ܘ ܚ̈ܟ̈ܣܘ̈ܠ ܚ̈ ܚ̈ܝܬ̈ܗܟ
ܚܠ ܩ̈ܗ̈ܝܒ̈ ܘܐܟܐ ܘܐܗ̈ ܣܕ̈ܚܝ̈ ܣ̈ :ܘܐܟܐܟ ܘܗ̈ܬܚ̈ܟ̈ܣܘ̈ܕ̈ܬ̈ܕ

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[1] *Die Schatzhöhle*, ed. Carl Bezold, Syriac and Arabic texts (Leipzig: J.C. Hinrichs'sche Buchhandlung, 1883), pp. 18ff.

ܟܠܗܘܢ ܥܢܝܢܐ: ܡܛܠ ܕܒܪ ܐܠܗܐ ܘܒܪܢܫܐ ܐܝܟ
ܚܕ ܒܪܐ܇ ܡܫܬܟܚܐ ܡܫܠܡܢܐܝܬ ܒܝܕ ܒܪ ܐܢܫ ܒܟܠ
ܕܗܘܝܘܬܐ ܕܒܪ ܘܡܬܚܙܐ. ܐܝܟ ܕܗܘܬ ܗܘ ܕܥܠܬܐ
ܕܗܘܬ: ܕܐܝܟ ܒܢ ܕܒܒܪܝܐ ܕܒܚ ܠܢ ܠܒܪ ܗܝ܇[1] ܘܥܠ
5 ܕܒܢ ܘܝܘܬܕܥܝܘܬܐ ܚܕܬܐ ܠܗ. ܘܒܕ ܢܩܦܘ ܠܗ ܠܐܠܗܐ ܣܠܩ
ܘܐܝܘܬ ܕܡܫܬܟܚ ܐܟܕܝ ܐܠܗܐܘܬ ܚܕܬܐ ܘܗܒܐ ܡܢ ܗܘ ܡܕܝܟ.
ܗܘ ܕܗܘ. ܠܗܘ ܕܡܬܝܕܥܘܬܐ ܕܒܪܝܐ ܕܒܝܪܐ ܘܗܒܝܘ ܥܠ ܝܡܝܢ
ܪܒܘܬܐ.

ܒܕ ܐܝܟ ܕܢܝܚܐ ܕܪܘܝܐ ܕܥܒܕ ܒܥܠܡܐ. ܘܒܣܒܪܬܐ ܥܕܡܐ
10 ܘܒܪܘܬܐ ܕܐܬܚܙܝ ܐܢܫ ܕܒܠܥܕ ܗܘ ܐܠܗܐ ܠܟܠܗܘܢ ܥܢܝܢܐ
ܡܕܥܢܐ.

ܡܛܠ ܕܐܝܟܢܐ ܕܒܪ ܘܒܡܕܝܟ ܗܘ ܐܒܐܗ܆ ܘܐܝܟ ܡܕܒܪܢ ܘܐܠܗܐ
ܐܠܟ ܠܒܘܪܐ ܘܒܣܕܒ ܕܢܬܚܒ ܥܝܢ ܠܐ ܚܕ ܒܝܢ ܡܕܝܢ ܗܘ ܐܠܗܐ
ܘܒܪܢܫ: ܐܝܟ ܕܗܘܡܣܘ ܥܠ ܟܠܗܘܢ ܒܢ ܥܠܡܐ ܘܒܣܒ ܘܗܝܠܘܗܝ.
15 ܠܝܕ ܠܐܠܟܐ ܕܒܪ ܒܣܝܟܪܬܐ ܚܣܝܐܬܐ ܒܝܘܬܪܬܐ.
ܘܒܪܘܗܝ ܠܩܒܘܡܐ ܕܒܪܝܐ ܠܗ ܒܪ ܕܐܬܐܠܕ ܗܘ ܒܪܘܗܝ ܘܗܝܠܘܗܝ.
ܕܐܠܗܐ. ܘܐܝܟ ܕܥܝ ܡܠ ܐܠܟܐ ܐܢܘܢ ܘܐܝܟܐ܇ ܘܗܘܐ ܒܣܒܪܬ ܕܒܥ
ܐܠܗܐ ܐܠܟܐ ܗܘܢ ܒܡܕܝܢܝܬ ܕܒܣܒܪܬ. ܪܒܝܚ ܡܪ ܒܟܠܐ
ܘܗܘ ܐܝܬܘܗܝ ܒܝܪ ܩܘܡܐ ܗܘܢ ܐܠܟܐ ܕܒܡ ܪܒܝܚ ܘܝܘܬܪܢܐ ܕܒܣܒܪܬ
20 ܕܠܝܬ ܩܘܡܐ ܟܣܒܐ ܠܗ ܡܕܝܟ ܐܝܟ ܗܘܐ. ܐܝܟܒ ܠܘܬ ܒܡܕܝܢܝܬ
ܕܒܣܒܪܬ ﹡ ܕܒܪܢܫܐ ܗܘ ܘܡܢܐ ܕܐܬܡܠܠ ܒܡܕܝܢܝܬ ܕܒܐܪܝ ﹡

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[1] Psalm 90:1.

From *Kalilag and Demnag*[1]

ܡܢ ܟܬܒܐ ܕܟܠܝܠܓ ܘܕܡܢܓ

ܐܝܬ ܗܘܐ ܡܠܟܐ ܐܝܬ ܠܗ ܡܠܟܐ . . .

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[1] *Kalīla und Dimna*, ed. Friedrich Schulthess (Amsterdam: Apa-Philo Press, 1982), p. 48f.

From a Metrical Sermon by Ephraem Syrus[1]

<div dir="rtl">

مر ܗܐܡܙܐ ܘܚܠܐ ܡܚܘܡܗܐ ܘܝܠܘ̈ܗܐ

ܘܠܘܗܝ ܘܠܗܘܚܢܐ ܗܝܢ ܚ ܐܒܝܥ

ܗܝ ܙܘܗܡܐ ܢܘܒ ܬܥܗܠܐ.[2]

ܡܠܝܝܝܝ ܢܣܘܙ ܠܗܙܘܗܐ.

ܡܪ ܥܗܘ ܥܗܠܐ ܗܘ ܗܘܙܗܝܠܐ.

ܢܘܘܪ ܠܐܚܗܝ ܚܥܗܝܝܝ ܠܐ.

ܚܪܗܝܙܝܗ ܘܗܠܝܝܝ ܐܗܝܝܝ ܘܗܝܝܝܝ

ܗܠܠܐ ܘܝܝܠܘܗܝ ܘܠܠܗ̈ܝ ܗܝ ܚܠ ܗ:

ܘܠܘܗܝܪ ܗܝܝܝ ܐܙܝܢ ܗ̈

ܚܝܝܝ ܚܗܝܝ ܚܥܗܠܐ.

ܘܗܘܨܪ ܢܥܥܝܝܝ ܗܝܝܝ ܘܘܠܘܗܝ

ܣܠܝܝܝܝ ܢܐܗܗܝܝܪ ܚܥܘܙܘ̈ܐ

ܐܝܝܝܪ ܚܢܝܘ ܚܚܘܪܐ ܘܠܘܗܝ

ܗܝܝܝܘ̈ܗ ܐܠܝܝܝ ܚܠܥܝ̈ܟ

ܘܝܝܝܝܪ̈ܘ ܐܝܗܘ̈ܗ ܘܚܗܝܙܝܝ

ܗܘܗܝܝܝ ܪ̈ܝܝܘܗܝ ܐܝܝܝ ܗ ܘܚܗܝܙܝ̈ܐ.

ܘܗܘܝܗ ܘܗܝܝܣܝ ܐܝܝܝ ܗ̈ܘܝ

ܐܗ ܚܚܘܪܐ ܚܝܝܘ̈ܗܘ ܠܗܘܗ̈ܘܗ.

ܘܗܗܘܠܘ ܗܣܘ̈ܗܠ ܐ̈ܘ ܘܘܗܝ ܗ ܘܗܠܝܙ ܗܠܙܡ

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[1]"Sermo Beati Mar Ephraemi de reprehensione et oratione," *Sancti Mar Ephraemi hymni et sermones,* ed. T. J. Lamy, 4 vols. (Mechliniae: H. Dessain, 1882–1902), vol. iv, col. 125ff.

[2]Syriac poetry is based on syllable counting. The metrical syllable, unlike the normal syllable, is reckoned as one syllable per *full* vowel, and the schwa is ignored altogether. In this metrical sermon, each "line" consists of seven metrical syllables. Extra, "allowable" vowels added for metrical exigence in this passage are: *nehur* for *nhur* (p. 182, line 5) and *ᶜalayn* for *ᶜlayn* (p. 183, lines 14, 18 and 19).

ܩܠܝܠܐ ܐܣܘ ܡܪܡܐ:
ܘܐܣܘ ܚܣܝܐ ܘܐܡܗܐ ܠܡܠܟ
ܘܡܢܠܗ ܣܬܝ ܟܠܟܣܝ
ܘܐܝܬܗ ܘܩܪܝܣܐ ܗܿ܂ ܡܙܚܐ
5 ܠܗܐ ܩܢܪܘܩܣܗ ܣܪܠܠܐ܂
ܘܐܝ ܡܢܙܐ ܠܗܘܐ ܚܡܙܐ
ܐܡܠܐ ܘܢܠܐ ܘܡܗܠܥܡܐ
ܘܣܪܠܐ ܘܚܡܣܬܝ ܐܩܣܗ
ܡܗܗܐܘܐ ܡܣ ܪܚܡܗܠܗܿ܂
10 ܘܘܡܠܐ ܠܠܡ ܐܘ ܚܢܒ
ܠܗܡܠܘ ܡܢܣܠܐ ܠܠܣܘ
ܘܠܐ ܡܪܐ ܐܠܐ ܐܡܙ ܘܗܣܒ
ܘܐܘܗܘ ܘܐܣܐ ܡܒܪܡ ܐܩܣܘ
ܚܒܡܐ ܘܠܐܙܣܡ ܟܠܟܣܒ
15 ܘܣܙܠܐ ܘܘܚܣܣܦ ܩܢܪܘܗܘ܂
ܘܡܠܣܒ ܗܿ܂ ܘܗܘܐ ܘܘܗܣܒ
ܠܠܣܥܕ ܒܙܠܐ ܗܠܣܐܡܙ:
ܙܣܡ ܟܠܟܒ ܐܠܗܐ
ܗܐܠܠܐ ܗܙܠܐ ܙܣܡ ܟܠܟܒ܂

From *The Syriac Book of Medicines*[1]

ܐܪܐ ܕܬܠܬܐ

※ ܒܪܫܐ ܕܗܘܡ̈ܪ ܟܠܗܘܢ ܚܘܫܒܐ ܕܠ ※

(Syriac text, lines 1–10)

5

10

(Syriac text, lines 11–22)

15

20

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[1] *The Syriac Book of Medicines,* ed. E. A. W. Budge (London, 1913; reprint: Amsterdam: APA-Philo Press, 1976), pp. 1–3.

ܐ̄ܢ̈ܫܝܐ: ܐܦ ܡܛܠ ܚܒܝܟ̈ܠܐܠܬ ܐܬܚܠܝ ܀ ܘܡܬܟ ܗܘܐ ܡܚܠ
ܕܛܠܠ ܐܢ̈ܬ ܐܡ̄ ܚܘܫܒ ܣܠܟ ܡܘܫܐ ܡܢ ܐܟ̇ܐ ܠܐܡ̈ܪܐ.
ܘܡܕܡ ܡܬ̈ܚܡܐܝ ܬܚܪܐ: ܘܬܕܟܐ ܘܠܐ ܕܐܟܡܐ ܐܟܬܝܪ.
ܚܘܬܬܗܝܐ ܥܒܕܐ ܠܘܒ̈ܐ ܕܡܬ̄ܚ̈ܘ ܀ ܕ̈ܐܦܬܪܝܗ ܘܡ̈ܐ ܢܩܝ ܡ̄ܝ ܕ̈ܬܐ ܕܐ̈ܬܝ

ܘܡܚܘܐ ܟܝ̄ ܐܕ̈ܢ ܡܘܫܐ ܘܠܐ ܡܚ̇ܐ ܐܟ ܐ̈ܝܬܚܠ̈ܫܐ ܐܟ ܥܒ̈ܕܐ
ܬܚܬܬܝܐ̈ܬ ܀ ܘܡܚ̇ ܡܚܠ ܕܬܪ̈ܬܐ ܚܠܡ ܡܬܚ̈ܐ: ܘܡ̈ܐ
ܕܚܣ ܣܠܟ ܡܗ ܢܥܒܬܐ: ܘܡܬܚ̈ܐ ܢܗܘܫ̈ܡ ܐܗ ܚܣܐ ܀
ܘܡܬܕ̈ܕܐ ܢܣ̈ ܡܗܐ: ܡܢ ܗܘ ܕܡܐ ܕܐܠ̈ܐ ܣܠܟ ܐܡܗ: ܚܕܪ
ܕܕܗܝ ܬܘ ܥܒ̈ܕܐ ܕܬ̈ܗ ܐ̈ܠܬܪܝܗ ܡܬܚܘܠ. ܡ̈ܬܕ̈ܬ ܡܘ̈ܕܝ ܗܘܐ̈ܝ

ܡ̈ܬܥܫ̈ܐ ܢܕ̈ܬܝ ܘܡܬ̄ ܗ̄ ܘܡܗ ܕ̈ܕܝ ܥܕ̈ܐ: ܐܗ
ܘܥ̈ܕܐ ܥ̈ܕܝ ܚܠܡ ܒ̈ܕ. ܠ̈ ܚ̈ܡ̈ܐ ܠܣ̈ܪ ܀ ܐܠܐ
ܕܐܗܬ ܡ̈ܕܝ ܕ̈ܬ̈ܝ: ܐܟ ܘܡ̈ܬ ܐܗ ܕ̈ܗ ܟܬ̈ܘ̄ܠ
ܐ̈ܢ ܘܢܚ̈ܐ ܕܠ̈ܠ̈ܐ. ܠܬ̈ ܝ̈ ܡ̈ܗ̈ܣ̈ ܕܛ̈ܠܠ ܛܠ
ܡܢ̄ ܗ̄ܐ. ܚ̈ ܗ̈ ܘ̈ܐ ܡ̈ܕ: ܬ̈ ܝ̈ ܠ̈ܣ̈ ܡ̈ܘ̈

ܗ̄ ܠ̄ ܘܡܬ̈: ܠ̈ ܚ̈ܕ̈ܗܗ ܡ̈ܕ ܚܠܡ̈ܝ. ܬ̈ܥܕ̈ ܗ̄ ܗ̄
ܥ̄ܠ̄ ܀ ܘܡ̈ܕ̈ ܥ̈ ܥ̈ܕ̈ ܢ̈ ܠ̈ ܕ̄ ܟ̈ܠ̈
ܕܕ̈ܬ̈ܥ̈ ܡ̈ ܝ̈ ܟ̈ ܢ̈ ܕ̈ ܕ̈ܝ̈ ܣ̈ܠ̈.
ܘ̈ ܢ̈ ܝ̈ ܐ̈ܥ ܡ̄ ܐ̈ ܕ̈ ܕ̈ܝ̈ ܗܡ̄. ܡ̈ ܡ̈ܘ̈
ܘܡ̈ ܕܣܠ̈ ܗ̄ ܐ̈ܬ̈ܬ̈ ܡ̈ ܢ̈ܬ̈: ܡ̈ ܠ̈ ܟ̈ܘ̄

ܘ̈ܟ̄ ܬ̈ܬ̈ܕ̈ ܡ̈ܬ̈. ܚ̈ ܣ̈ ܡ̈ ܘ̈ ܚ̈
ܣ̈ܠ̈: ܟ̈ܘ̈ ܀ ܡ̈ܚ̈ ܡ̈ ܕ̄ ܬ̈ ܕ̈ܗ ܢ̈ ܒ̈ܥ̈ ܘܐ̈
ܘܡ̈ܘܡ̈ ܘܡ̄ ܘ̈ܐ ܡ̈ ܣ̈ܠ̈ ܡ̈ܬ̈ܐ: ܕ̈ ܚܠ̈
ܘ̈ܐ̈ ܐ̈ ܬ̈ ܚ̈: ܐ̈ ܝ̈ ܘ̈ ܕ̈ܬ̈ ܘ̈ ܕ̈
ܕ̈ܕ̈ ܘ̈ ܐ̈ ܝ̈ ܣ̈ ܕ̈ ܕ̈ܠ̈: ܐ ܕ̈ ܣ̈ܡ̈

ܘܡ̈ܬ̈ܗ̈ ܕܬ̈ ܚ̈ܣ̈ ܕ̈ܗ̈ܠ̈ ܠ̈ ܐ̈ܥ̈ܡ̈: ܕܡ̈ܚ̈
ܘ̈ܕ̈: ܚܠ̈ ܝ̈ ܗ̈ ܕ̈ܘ̈ ܕ̈ܠ̈ ܠ̈ ܠ̈ܘ̈
ܘ̈ܠ̈ ܕ̈ ܐ̈ܕ̈ ܚ̈ ܐ̈ ܡ̈: ܕ̈ ܕ̈ ܡ̈ܬ̈
ܬ̈ܬ̈ ܡ̈ܕ̈. ܡ̈ ܘ̈ ܚܠ̈ ܕ̈ܕ̈: ܕ̈ܘ̈

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ܡܟ ܕܚܚܠ ܓܠܬ ܘܪܝܒܬܟ ܕܚܦܦܣܣܢ: ܡܕܢܒ ܚܬܐ ܥܕܝܟܐ
ܚܣܝܟܐ ܐܘܗ ܐܪܟܝܘܘܐ ܐܣܠ ܗܘ ܡܚܐܘܡܣܟ ܕܗܘܗ: ܕܟܓܕܢ
ܠܗ ܢܐ ܒܚܬܗܬܐ ܐܟ ܕܟ ܢܐܘܝܕܗܘ ܡܗܝܟܐܟ ܣܢܐ. ܡܗܢܒ
ܥܕܝܟܐ ܗܘ ܕܒܠܐܬܠܬܟ ܕܕܗܕܒܚܚܟ ܐܘܗܟ. ܘܚܠܗܡ ܣܬܟ

5   ܐܣܝܟܐ ܕܐܟܐܝܢ ܘܠܝܢ ܀

A Flood in Edessa

ܠܘܗܕ ܡܢ ܩܚܕܚܠܐ ܕܗܘܕܢܒܐ ܐܣܝ ܕܚܘܗܬܬܐ

ܚܥܝܟ ܝܥܥܛܐ ܘܐܬܚܚܗܙܐ ܚܚܠܚܗܐܘ ܕܗܘܙܘܣ ܘܚܛܠܚܘܣܘ ܘܐܚܝ
ܡܠܚܐ ܕܙ ܡܚܝܗ ܡܠܚܐ ܚܐܝܢܙ ܠܗܥܙ ܐܣܙ ܚܥ ܗܘ ܡܚܘܡܚܐ ܘܡܬܐ

10   ܕܢܥܩܡ ܡܢ ܐܒܪܢܐ ܐܕܐ ܘܐܚܝ ܡܠܚܐ ܐܕܐ ܡܚܥ ܗܥܗܠܟ ܐܣܝ ܚܝܪܗ ܡܪܡܠ
ܗܡܠܐ ܗܘܗ ܝܥܩܩ ܠܚܠܐ ܝܚܠ. ܘܕܡ ܣܪܐ ܡܢ ܐܚܝܙ ܡܠܚܐ. ܗܡܠܟ ܗܘܗ ܠܗܗ
ܠܠܐܡܠܐ ܕܝܠܘܙܐ ܒܠܚܠܐ ܡܢ ܐܒܪܢܐ ܘܠܟܗ ܐܚܐ ܘܒܠܚܣ ܘܚܚܥܙ ܚܚܙ. ܕܚܙܐ
ܘܠܟܗ ܘܡܠܚܗܡܠܠ. ܘܕܙ ܝܬܢܐܛܠ ܚܛܠܝܥܚܚܣ ܗܘܗ: ܘܡܐ ܠܚܚܙܝ ܠܗܗܝ ܠܩܢܐ

15   ܠܟܢܐܝܙ ܘܠܐܝܬܘܡܗܗܗܝ ܗܘܗ. ܝܝܥ ܗܘܗܗ ܗܡܗܠܐܝ ܐܚܐ ܘܚܥܛܐ ܚܠܠܚܐ.
ܠܠܗ ܝܒܝ ܘܠܐ ܚܡܚܡܗ ܘܝܠ ܚܢܝܣܗ. ܘܠܠܗ ܗܬܐ ܒܗܕܬܠ. ܘܐܥܕܚܣܗ
ܠܗܝ ܠܗܡܝܬܡܗܠܐ ܚܝ ܐܣܝܝ ܚܩܬܝܟܠ ܬܗܙܐܕܐ ܘܗܙܚܥ ܗܘܗ ܡܚܡܗܬܡܚܠ
ܘܩܙܝܟܠ ܘܡܥܗܙܝ ܗܘܗ. ܗܘܝܠ ܐܗܠܐܚܣ ܠܗܗܝ ܡܚܠܚܠܐ ܠܩܢܐ. ܗܘܗ ܠܗܗ
ܗܓܠ ܐܚܐ ܠܚܢܙ ܡܢ ܥܗܙܬܝܥ ܘܗܒܝܥܠܐ. ܡܥܙܗ ܗܘܗ ܡܬܐ ܣܥܠܒ ܡܢ ܚܠܟ

20   ܣܟܚܠܐ ܕܥܗܘܙܐ ܠܗܒܝܥܠܐ. ܘܐܚܝܥ ܡܠܚܐ ܚܡ ܥܠܡ ܗܘܗ ܗܡܚܘܕܡܗܗܐ ܐܚܐ
ܘܡܠܐܗܙܐ ܘܗܬܗܩܠ. ܣܪܐ ܗܘܗ ܚܠܚܩܐܘܐ ܘܝܒܘܙܐ ܠܗܟܬܐ. ܘܘܩܡ ܗܘܗ.
ܘܐܗܠܗܡܠܟ ܗܘܗ ܠܐܬܚܐ ܡܡܗܬܡܗܠܐ ܠܩܢܣܐ ܘܗܒܘܙܐ ܡܚܝܢܚܠ ܘܗܒܝܥܠܐ ܡܢ
ܐܚܐ ܘܒܥܩܡ ܒܝܗܙܐ. ܘܚܕܗ ܚܥܟܚܠܐ ܠܐܝܚܗܗܗ. ܗܘܗ ܡܬܐ ܠܥܗܙܐ ܡܚܝܢܚܠ
ܘܚܩܗܙܗ ܚܠܐܒܪܢܐ ܐܚܐ ܘܩܐܠܐ ܘܗܒܝܥܠܐ. ܘܚܠܗ ܠܗܥ ܡܪܒܝܥܠܐ ܘܡܢ ܡܠܚܐ.

25   ܣܥܩܠܟ ܗܘܗ ܚܠܠܐ ܗܝܡ ܘܠܐܥܕܚܣ ܗܘܗ ܡܪܡܕܣܗܝ ܚܬܢܐ ܛܝܝܠܐ ܘܩܐܬܐ
ܘܗܒܝܥܠܐ. ܚܠܠܐ ܗܝܡ ܘܡܝܚܕ ܗܘܗ ܠܠܗܘܙܐ ܡܢ ܠܗܥܣܥ ܡܢܚܣܢܗ. ܘܗܘܙܥܣ

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ܗܘܘ ܡܬܐ ܩܘܡܚܐ ܘܐܚܪܢܐ ܘܬܩܗܠܝܢܐ. ܘܐܝܠܝܢ ܗܘܘ ܩܘܡܚܐ ܐܚܪܢ
ܐܝܟܙ ܡܢ ܐܬܪ ܐܠܩܘܒ ܘܚܬܚܢܥܐ. ܗܝܬܐ ܪܒ ܡܣܘܗ. ܟܪ ܘܡܗܒ ܗܘܘ
ܚܠܠܐ. ܚܠܗ ܚܠܡܣܗ ܡܬܐ ܡܢ ܥܠܠܐ ܘܐܠܣܒܗܐ ܗܘܘ. ܟܪ ܡܠܠܐ ܠܗܘ
ܡܪܒܥܠܐ ܡܠܐ ܪܬܠܠܐܠܐ. ܘܟܪ ܣܪܐ ܐܚܝܙ ܡܠܚܐ ܗܗܘܙܝܣܠܐ ܗܒܐ ܘܗܘܣܐ ܘܗܘܐ.

5 ܩܡܪ ܗܘܐ ܘܚܠܡܣܗ ܐܩܨܠܐ ܘܡܪܒܥܠܐ ܢܨܡܩ ܗܘܘ ܣܒܩܠܡܗܣ ܟܪ ܠܗܐ
ܢܘܙܐ. ܘܐܒܗ ܠܗܐ ܢܘܙܐ ܠܐ ܢܚܒܐ ܠܗܐ ܣܘܐܠܐ. ܘܚܣܚܥܠܐ ܘܪܥܩܥܠܐ
ܡܪܘܩܚܐ ܐܠܠܐܗܣܡ ܬܢܐܠܐ ܘܚܡܐ ܒܪܘܐ ܗܘܐ ܩܠܠܐ ܘܢܘܙܐ. ܘܠܡܥܩܥܗ ܗܘܘ
ܚܠܐ ܡܩܥܣܠܐܗ ܡܪܩܚܠܐ. ܐܘܝ ܚܝܙ ܡܬܐ ܗܝܡܐܒ ܗܘܘ ܘܚܥܒܣ. ܐܠܠܐ ܐܘ
ܗܘ ܩܚܒܙ ܘܢܘܙܐ ܪܚܘܙ ܗܘܐ. ܘܡܬܐ ܘܩܝܠܐܠܐ ܚܥܬܒ ܘܬܡܥܐ ܡܡܚܠܐ

10 ܗܘܐ ܚܣܥܣܐܠܘܐܒ ܘܟܪ ܡܠܐ ܚܬܚܬ. ܘܩܡܪ ܗܘܐ ܐܚܝܙ ܡܠܚܐ. ܘܚܠܡܣܗ
ܗܘܢܗ ܘܠܐܚܒ ܚܐܗܘܗܐ ܘܩܠܣܒ ܠܩܡܚܠܐ ܢܘܙܐ. ܘܟܪ ܠܥܢܙ ܡܪܡ ܘܚܪܒܛܐ
ܠܢܣܗ ܠܐ ܗܘܘ ܚܒܐܒ ܚܣܩܠܡܗܣ. ܐܠܠܐ ܚܪܬܢܐ ܘܒܠܗܢܒ ܗܪܒܥܠܐ. ܣܒܥܐ
ܡܣܡܗܣ ܗܘܘ ܚܒܐܒ ܚܥܘܙܐ ܠܚܠܐ ܡܢ ܘܘܚܠܐ ܘܚܕܟܢ ܚܕܗ ܡܬܐ ܠܗܪܒܥܠܐ
ܚܠܗ ܪܚܒܐ ܘܗܘܐܗ. ܘܡܐ ܘܐܢܝܥܗ ܚܠܠܠܐ ܡܥܡܚܗ ܡܠܐ ܘܡܬܐ ܒܘܬܢܐ

15 ܒܥܙܗ ܘܒܚܠܗ ܠܗܪܒܥܠܐ... ܘܚܠܡ ܒܩܡܚ ܡܠܐ ܡܨܡܨܠܐ ܡܠܐ ܢܩܡ. ܗܐ
ܡܬܐ ܐܚܚܒ ܡܢܗ ܚܣܒܢܐ ܒܥܠ ܩܘܡܒܪܢܗ ܘܡܠܚܠܐ. ܘܐܠܠܐܠܗܣܡ ܗܘܐ ܠܢܐ
ܩܘܡܒܪܢܐ ܡܢ ܗܒܐ ܪܚܒܐ ܘܒܗܘܐ ܚܗ ܗܘܚܢܐ ܚܪܒܛܐ ܠܩܨܡܠܐ ܚܠܩܥܠܐ. ܡܢܙ ܘܒ
ܐܚܝܙ ܡܠܚܐ ܩܡܪ ܗܘܐ ܘܐܠܐܚܒ ܠܗ ܚܣܒܐ ܠܡܚܡܪܐ ܘܡܠܚܗܐܣܐ ܚܠܗ
ܗܡܠܗܐ ܚܠܐ ܐܚܙܐ. ܘܐܡܪ ܚܦܙ ܗܘܐ ܚܠܗ ܪܚܒܐ ܘܗܘܐܗ. ܘܚܨܡܠܗܠܐ

20 ܣܠܗ ܗܘܐ ܠܗ ܠܗ ܚܠܐܒܪܢܐ ܣܪܐܠܐ ܘܐܠܐܚܒ ܗܘܐ ܠܗ ܚܠܐ ܢܩܪ ܡܚܘܚܠܐ.
ܘܐܩ ܗܘܢܗ ܣܐܘܙܐ ܘܒܠܗ ܚܝܗ ܠܗܣ ܚܬܢܠܐ ܠܡܚܡܪܗܣܗ ܚܥܚܚܚܥܠܐ
ܘܒܗܘܐ ܚܗ ܡܠܚܐ ܚܥܩܡܐ ܢܗܐ ܘܡܠܐܡܙܐ ܚܠܐ ܗܣܬܢܐ. ܘܡܛܠܐ ܘܒܠܐܡܣܡ
ܗܣܗ ܥܒܝܦ ܘܗܪܒܥܠܐ ܡܪܨܐ. ܩܡܪ ܗܘܐ ܐܚܝܙ ܡܠܚܐ ܘܠܐܡܠܚܚܣ
ܣܩܚܠܐ ܘܐܚܚܠܐ ܡܢ ܚܩܠܐ ܘܗܪܒܥܠܐ. ܘܡܢ ܐܣܠܡ ܘܚܚܢܒ ܚܡܩܘܙܢܐ

25 ܘܚܠܝܚܘܬܗܠܐ ܘܐܠܐܚܠܟܐ ܐܚܚܠܟܐ ܡܣܗܣ ܣܥܝܥ ܥܬܒ. ܚܪܡܐ ܘܚܠܐܙܠܐ

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[1] See note 1, p. 161.
[2] See note 1, p. 161.

‎܀ ܚܬܝܫܘܬ ܘܠܛܠܠܬܐ ܚܠܦ̈ܬܐ ܡܪܝܡ ※

From the *Chronicon Syriacum* of Barhebræus (1226–1286)

‎ܡܢ ܟܬܒܐ ܕܡܟܬܒܢܘܬܐ ܕܙܒܢ̈ܐ ܕܒܪ ܥܒܪܝܐ

The Taking of Babylon (Baghdad) by Hülägü Khan[1]

5

‎ܡܛܠ ܡܚܪܒܘܬܗ ܕܒܒܝܠ

‎ܒܫܢܬ ܗܠܝܢ ܕܗܘܐ ܗܘܐܠܟܘ ܥܠ ܒܓܕܕ܆ ܘܦܩܕ ܐܠܟܘ ܐܦ
‎ܡܢ ܒܬܪ ܕܐܬܪܡܝ ܗܢܐ ܐܢܘܢ ܣܘܡ̈ܬܐ ܕܗܢܘܢ ܕܒܝܪܘܬܗ܆
‎ܕܒܓܕܕ܆ ܘܐܚܝܕܘ ܗܘܘ ܠܗܘܢ ܘܡܫܬܘܪܩܝܢ ܐܪ̈ܟܐ ܘܒܝܬ
‎ܘܐܚܝܕܝܢ ܡܕܝܢܬܐ ܒܝ ܪܝܫ ܕܒܬܪܗ: ܘܣܓܝ̈ܐ ܐܝܬ ܒܝܢܬ
‎10 ‎ܘܫܠܡܘܢܗ ܘܝܗܒ ܐܢܘܢ ܡܫܝܪܝܗܘܢ ܠܡܕܢ ܫܘܪܐ: ܣܪ ܠܐ ܐܝܟ܆
‎ܘܩܒܠ ܐܠܗܐ ܡܢ ܬܪ̈ܝܢ ܐܪ̈ܟܐ ܕܡܪܐ ܡܪ̈ܐ: ܕܬܘܪܥ ܥܒܝܕܐ ܘܥܡܝܪ
‎ܗܘܐܬܐ ܕܝܠܗ܆ ܘܐܝܬ ܕܗܘܐ ܐܫܟܚܐ ܘܡܣܡܝܢ ܘܡܢܝ: [2]ܘܥܡܝ ܕܡܐ ܐܝܬ
‎ܐܦܣܩܘܦ[3] ܕܥܫܝ: ܐܬܦܠܚܘ ܗܘ̈ܐ ܒܬܝܪܘܬ ܥܒܝܕܐ ܐܦ ܘܦܫ ܚܘܝܬܗ
‎ܠܗܘܢܐ ܕܡܢܗ̈ܝܢ ܕܫܡܐ ܠܗܢ ܕܝܪ̈ܐ ܕܡܕܝܢܬܐ ܘܥܡܪܐ ܕܒܬܪܗ:
‎15 ‎ܒܝܪܬܐ ܐܦ ܕܒܝܪܘܬܗ܆ ܘܩܒܠܘ ܕܬܝܪ̈ܝ: ܘܐܬܬܟܣܬ ܟܠܗ
‎ܕܒܓܕܕ ܘܐܬܚܝܕ ܒܬܪܗ ܕܬܝܪܘܬ ܕܒܝܪܘܬܗ܆ ܘܐܬܚܝܠ ܗܘ̈ܐ
‎ܐܟܝܪ̈ܐ ܗܘܠܗܘܢ ܫܟܝܚ ܡܪ ܣܚܐ ܣܠܝܗ ܣܠܐ ܥܠ ܥܒܝܕܐ
‎ܕܒܝܪܘܬܗ.

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[1] Gregorios Bar 'Ebrāyā (Gregorius Barhebræus), *Ktābā d-maktbānut zabnē: Gregorii Barhebraei chronicon syriacum: e codd. mss. emendatum ac punctis vocalibus adnotationibusque locupletatum* (Paris: Maisonneuve, 1890), pp. 503–6.

[2] The Hegira year 656 began on January 8, 1258.

[3] ‎ܐܦܣܩ represents 1569: ‎ܐ, normally 1, is 1000, and ‎ܢ, normally 50, is 500; ‎ܣܛ is 69 (‎ܣ = 60, ‎ܛ = 9); see pp. xxiii–xxiv. This is the year 1569 of the Seleucid (Greek) era, which began in 312 B.C.

ܒܚܘ ܘܗܐ ܘܝܡܟܝܐ: ܐܒܕܐ ܕܝ ܚܘܘ ܡܘܕܝ ܠܬܢܘܐܟܕ ܝܠܠܟ:
ܗܘܒܥܐ ܕܐܠܟܗܐ ܒܟܬܕ ܠܝ ܘܚܘܗܟ: ܘܐܢ ܘܒܕܘܟܕ ܠܬܘܗܬܝ
ܘܘܗܗܒܣ: ܒܝ ܘܒܩܡ ܕܚܘܝ ܘܘܒܚܒܕ. ܡܗ ܘܝ ܘܚܒܒܟ ܘܠܐ
ܪܝܟܟ ܘܒܕܘܟܐ: ܘܒܕܐ ܘܚܠܡܗ ܠܬܘܝ. ܘܘܚܝܠܟ ܘܒܬ ܗܡܒܕܐܪܐ
5   ܘܒܚܒܕܚܟ ܥܘܝܒ ܡܗ ܗܐܡ ܘܐܝ: ܘܝܒܚܕܐ: ܐܠܟ ܘܘܝ ܘܝܒ ܘܝܘܐ
ܗܘܠܒܚܗ ܘܘܚܒܝܒܐ ܘܘܒܝܠܚܗ ܘܚܕܝ ܘܚܒܝܟ ܡܝ ܗܠܗܝ: ܘܝܒܟܠܟܐ
ܟܘܝ ܘܝܟ ܘܗܠܒܝܚ ܘܠܠܟ. ܘܝܚܘܝ ܗܝܘܒ ܘܝܘ ܒܗ ܒܗ ܘܟܬܟ:
ܘܝܒܝ. ܐܟ ܒܟܚܟܚܟ ܘܗܘܚܝܟܝܐ ܘܒܕܚܒܟ ܗܡܒܩܘܚܗ. ܘܚܕ
ܘܗܝ ܪܘܝܟ: ܒܝ ܗܠܚܗ ܘܘܚܝܚܘܐ ܘܚܢ ܒܬ ܗܗܚܒܟ. ܘܝܟܐ
10 ܘܝܒܟ ܘܒܗܒܟ ܠܗܒܚܕ ܚܚܢ ܘܗܘܒ ܘܟܚܟ: ܘܘܕ ܠܘܒܟܐ
ܒܝܟ ܘܒܝܒܚܟ: ܘܟܗܒܟܐ: ܒܝ ܘܘܝ: ܘܘܝܐ ܘܟܗܒܘܐ ܘܒܟ
ܠܟܝ ܘܚܒܗ.

ܘܘܚܒܝ ܟܝܒܚ ܘܝܒܟܐ ܐܝܟ ܡܟܗܐܠܝܘܐ ܘܝܒܟܟ ܘܘܝܒܟܐ ܘܘܝܒܟܚܬܟ
ܘܘܝܒܐܐ: ܘܡܟܘܠܘܡܐ ܥܝܢ ܘܝܒܟܟ ܘܘܝܣܟܣ: ܘܗܘܒܝ ܐܝܢ
15 ܗܠܠܒܚܘܗܡܟ ܗܝܒܘܟ ܡܟܗܟ ܗܕܗܚܟ: ܗܟܘܒܝ ܘܝ ܘܟܚܟ ܚܠܘܒ
ܘܘܝܒܘܗܚ: ܠܒܗܠܚ ܗܝܒܟ ܘܘܝܝ ܘܚܠܩܘܗ. ܘܚܕ ܘܘܘ ܘܘܚܟ
ܗܗ ܗܡܡܒܚܣܝܘܩ ܚܠܘܩܕ ܒܕܘܝ: ܘܟܕ ܠܬܘ ܚܠܘܒܚ ܘܝܒܐ:
ܘܒܠܚܐ: ܘܠܘܒܒܝ ܟܠܘܝ ܚܬܘ ܟܠܘܒܢ ܘܝ ܗܗܘܩܘ ܘܒܠܚܝܒ ܗܚܒܟ
ܗܒܠܘܗܟ: ܩܘܒ ܠܘܗܢ ܘܘܟ ܘܘܘܒܚܚܝ ܡܘܚܒܚܟ ܘܝܗܒܚܟ: ܟܬܠܠܒܚ
20 ܘܠܘܒܒܚ: ܘܒܚܒܟ ܟܟܪܘܒܚ ܘܒܘܒܚܩ: ܘܘܟܘܗܘܩ ܠܟܪܝܒܚ ܘܝ
ܘܟܚܒܟ: ܘܒܠܘܒܩܘ ܟܒܠܚܗ ܠܗܢ ܘܒܒܕܐ: ܘܝܟ ܗܟܘܒܐ ܗܕܡܒܚܐ ܗܒܕܘܩܒܚ:
ܘܒܝܟܠܝ ܘܚܘܒܝܢ ܘܝܠܚܟ ܘܠܒ ܘܠܚ ܗܠܟܟ. ܘܘܒܝܚܝ ܘܠܚܚ ܠܣܩܘܢ
ܗܚܠܘܩܒ ܘܒܒܕܘܚܘ ܟܘܘܒܘܘ ܗܟܒܒܕܚܘ ܟܘܐܝ: ܘܒܘܒܩ ܗܘܠܝ ܗܘܚܘ:
ܒܝ ܘܚܠܒܗܟ ܟܚܒܟܘ ܗܡܚ: ܗܟܐ ܟܝ ܣܘ ܘܚܚܝܠ ܗܒܘܝ ܠܗܢ
25 ܘܘܘ ܒܘܘܝ. ܘܚܕ ܘܝܒܝܟܐ: ܗܟܬܝܒܟ ܗܡ ܘܝܒ ܘܒܝܚܝܟܪܕܟܗ ܘܗܘܚ
ܘܝܘ ܗܠܝ ܠܗܢ ܘܠܝܒ ܘܠܚܟ: ܘܒܚܕܠܚ ܟܒܕܘܩ ܠܒ: ܘܗܡܗܘܒܪܘܟ: ܚܚܢ
ܘܝܟ ܘܠܐ ܘܩܒܕ ܠܗܢ ܘܘܒܩܘܗܢ ܘܗܡ ܠܗܢ ܗܠܩܘܗ. ܘܗܘܚܟܚܟ.

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ܠܥܠܡ: ܘܗܝܢ ܐܝܢܐܝܬ ܘܗܟܢ ܐܝܟ ܐܝܬܝܗ ܘܐܝܬ ܗܝ ܕܐܝܬܘܗܝ:
ܘܟܠܗ ܠܟܕܘܬܗ: ܗܘܘ ܚܙܝܗܕܗ ܚܡܗܢ ܘܣܒܟܢ ܟܝܐܝܟ
ܘܕܟܐ. ܐܐܘܣܠܐ ܚܠܒܝܘܗܝ ܒܝܢ ܕܘܝܘܗܝ: ܘܟܒܘܟܐ ܟܠ ܗܕܝܟܐ
ܠܒܐܝ. ܘܗܪܐ ܗܒܘ ܒܟܐܝܟܐ: ܘܒܠܐ ܗܝܢܘܐ: ܟܟܒܘ ܗܘܘ ܗܒܪ
ܒܕܝܟܐ: ܐܐܟܠܠܝܐ ܟܠ ܚܠܒܝ ܗܘܝ ܒܕܝܐ. ܗܒܝܘܢ ܒܘܝܟ̈ܐܝܟ:
ܐܘܐܟܠܒܟܗܝ ܒܕܬܗ ܘܣܬܠܠ ܗܒܘܟܐ ܗܘ ܐܝܟܐ. ܒܗܕܐ ܗܣܒܪ
ܒܕܝܟܐ: ܘܗܘܗ ܘܐܝܗܝܝܘܡ ܒܝܘܘܟܐ. ܗܚܠܒܘܗܝ ܠܒܐ ܪܝܢ ܕܠܝܢ
ܗܠܒܟܐ: ܘܒܕܐܝ ܚܒܘܟܗܐ ܢܒܘܟ ܟܒ ܗܘ ܚܠܒܘܗܝ. ܗܝܟܬܐ ܕܠܝܢ
ܗܠܒܟܐ: ܐܝܟܐܘܡܕܐ ܪܝܢ ܗܗ ܗܕܝܠܐ: ܗܣܒܘܡ ܚܠܒܗܐ ܒܝܟܬܐ ܗܘܝܐ
10 ܪܝܢ ܒܝܕܝܒܐ ܚܒܬܟܐ ܒܘܥܒܝ. ܘܗܝܟܐ ܗܗܠ ܗܘ ܗܠܝܢ ܗܠܒܟܐ
ܐܘܗܟܒܟܐ ܠܒܐܝܐܝ ܗܚܠܒܘܡ: ܘܗܝܢ ܠܒܪܟ ܘܒܘܝܟܬܝܟܐ ܘܣܒܝܬܕܟܐ
ܗܝܟܬܟܐ ܘܝܐܝܪܐܝܐ: ܗܝܒܠ ܚܠܒܝ ܘܟܗ. ܘܒܚܟܝܠܐ ܗܟܝܠܝܟ
ܗܝܢܒܝ: ܘܒܝܠܠܢ ܠܚܠܡ ܚܒܟ ܗܟܒܝܗ̈ܐܟܐ ܕܗܘܐ ܗܬܫܟܒܟ:
ܕܒ ܘܝܐܝܐܝܐ ܗܟܒܟ ܐ ܒܝܠܠܟ ܘܒܪܐ ܗܟܒܟ ܟܠܘܗܘܡ ܚܒܙ
15 ܠܚܒܗܒܝܠܢܟ ܚܠܒܘܡ ܠܒܕܝܟܐ ܕܗܒܐܟ ܗܐܝܟ̈ܐܟܐ: ܘܗܘܗܝ ܒܝܐܝܐ ܐܟܘܢ:
ܘܠܗ ܟܒܪ ܕܒ ܚܒܬܒܝܠܢܟ ܐܟܗܒܗܕܝ ܟܒ ܗܒܪܪܐ ܕܒܝܢܟ ܗܘܟܐܝܐ
ܗܝܒܒܡܬܘܗܘܡ ܠܘܒ ܘܒܝܐܝܒܕܗ ܣܘܕܐ: ܕܗܗܪ ܓܝ ܕܒܐܘ̈ܗܘܡ ܗܘܕܕܐ
ܗܝܒܠܝܒܐܟ: ܘܒܚܠܒܘܗܘܡ ܐܟܘܠܝܒܐ.

ܒܘܘܒܡ ܕܝܢ ܒܕ ܐܟ̈ܗܪܘܗܝ ܒܠܠܕ ܚܠܝܢ ܗܠܒܟܐ: ܒܝܕܪܗ ܠܚܠܒܘܡ
20 ܘܕܒܐ ܒܝܕܘܝܟܐ: ܒܝܪܐ ܒܪܐ ܣܘܕܪܐ ܚܒܝܢ ܠܒܪܗܘܗ̈ܐ. ܘܩܒܘܗ ܘܣܘܡܬܗܘܡ
ܒܡܘܗ ܒܒܝܠܒ ܚܠܒܗܐܗ: ܘܒܚܒܘܘܗܟ ܗܒܝܠܝܟ̈ܗ ܒܝܠܠܒܗܗܡ.. ܒܐܗܝ
ܘܐܒܪܒܥܢܝ ܒܝܠܢܟ ܐܗܣܠܒܗܐ. ܠܚܠܝܢ ܗܠܒܟܐ ܒܕ ܐܟܗܒܢܝ: ܐܝܟ
ܒܐܟ̈ܗܗܕ ܕܒ ܘܣܘܗ ܗܕܘܝܘܐ ܒܠ ܐܘܐܪܐ: ܠܐ ܗܗܗ ܣܝܗ ܗܒܝܠܐܐ:
ܚܠܢܐ ܠܐ ܗܒܕܪ̈ܗܐ ܘܒܒܝܐ̈ܟܐ ܒܫܬܝ ܗܒܝܗ. ܘܚܒܝܒܒܗ ܘܣܘܐܟܒܗ
25 ܘܗܠܟܒܐ ܚܠܒܕܟܐ ܘܒܕܟܬܒ ܗܒܕ̈ܟܒܟ̈ܗܟܟ: ܟܒ ܚܒܝܟ ܗܕܗܒܟ ܬܟܗܟ ܕܝܠܢܟ
ܒܝ̈ܕܢ ܠܒܗ̈ܪܒܝܗܒܝܒܐ. ܘܣܘܗܟܕ ܘܒܒܝܠܟܝ̈ܟܐ ܘܒܝܠܒ̈ܟܗܗ ܗܕܗܝܠܝܟܐ
ܐ̈ܟܗܕ̈ܟܗܟ ܚܠܒܝ ܘܠܒܐ. ܗܠܬܗܐ: ܐܟܝ ܗܐܟ ܐܟ̈ܒܕܟܗܟ ܘܪܝܗܝܢ ܗܘܡ ܗܠܒܝ.

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From the Reign of Baidu Khan[1]

ܡܛܠܠܗ ܕܝܪܬܝܢ ܐܒܘܗܝ ܘܡ‍ܐ ܕܠܗ ܒܗ‍ܐ ܐܬܝܠܕ ܘܡܬܝ‍ܐܢ ܘܪܒ‍ܝ‍ܐ

ܘܗܠܘܐ‍ܘܗܝ ܐܝܟ‍ܝܪ‍ܐ: ܘܡܣܒ‍ܪܐ ܐܟ‍ܝܕ‍ܐ: ܘܡܣ‍ܝ‍ܚܐ ܘܒ‍ܚܢ‍ܝ‍ܐ‍ܐ

ܗܕܬܠ‍ܣ‍ܝ ܠܡܬܠܬܢ‍ܐ ܠܝܬ ܚܡ‍ܝܡ‍ܝ‍ܐ: ܘܡ‍ܐ ܕ‍ܐܒ‍ܐ ܒܗ ܕ‍ܐ

5 ܥܕܒ‍ܐ ܐܡ‍ܝ ܠܗ‍ܘ‍ܐ ܕ‍ܒܗ ܒ‍ܠ ܒ‍ܠ ܕܡ‍ܢ: ܘܗ‍ܘ‍ܐ ‍ܐܝܟ‍ܝܪ‍ܐ:

ܕܗܬ‍ܠ‍ܚܕܡ. ‍ܐܠ‍ܐ ‍ܐܢ‍ܝ ‍ܒ‍ܝ‍ܣ ‍ܚܝ‍ܡ‍ܝܠ‍ܘܢ‍ܐ ‍ܠ‍ܐ ‍ܡ‍ܚ‍ܣ‍ܡ‍ܝ ‍ܗ‍ܘ‍ܐ

ܗܕܒ‍ܣ‍ܝ: ‍ܘ‍ܡ‍ܚ‍ܕܡ‍ܠ ‍ܥ‍ܠ ‍ܥ‍ܝ‍ܣ‍ܝ ‍ܒ‍ܝ‍ܕ‍ܝ ‍ܚ‍ܡ‍ܠ‍ܒ‍ܐ ‍ܐ‍ܢ‍ܝ‍ܗ‍ܘ‍ܐ ‍ܐ‍ܦ‍ܪ‍ܝ‍ܐ ‍ܩ‍ܘ‍ܡ‍ܘܗ‍ܝ

ܗܕܠ‍ܚܕܡ‍ܐ ‍ܡ‍ܝ‍ܠ‍ܝ ‍ܗ‍ܘ‍ܐ ‍ܐ‍ܢ‍ܝ‍ܗ‍ܘ‍ܐ ‍ܠ‍ܐ ‍ܡ‍ܚ‍ܝ‍ܡ‍ܐ ‍ܗ‍ܘ‍ܐ. ‍ܒ‍ܢ‍ܝ ‍ܗ‍ܘ‍ܐ ‍ܕ‍ܡ‍ܢ ‍ܥ‍ܝ‍ܪ

ܗܣ‍ܒ‍ܝ ‍ܚ‍ܠ ‍ܥ‍ܝ‍ܠ‍ܐ‍ܗ‍ܝ ‍ܘ‍ܩ‍ܒ‍ܝܗ‍ܘ‍ܐ. ‍ܠ‍ܚ‍ܝ‍ܡ‍ܝ‍ܠ‍ܝ‍ܣ ‍ܚ‍ܣ‍ܝ ‍ܐ‍ܢ‍ܝ ‍ܐ‍ܟ‍ܒ‍ܐ ‍ܗ‍ܘ‍ܐ

10 ‍ܗܚ‍ܝ‍ܡ‍ܝ‍ܠ‍ܝ ‍ܗ‍ܘ‍ܐ: ‍ܘ‍ܒ‍ܝ‍ܠ‍ܬ‍ܐ ‍ܐ‍ܠ‍ܐ ‍ܕ‍ܝ‍ܘ‍ܡ‍ܐ. ‍ܠ‍ܝ‍ܬ‍ܝ ‍ܕ‍ܣ‍‍ܝ ‍ܒ‍ܐ ‍ܡ‍ܚ‍ܒ‍ܐ

‍ܗ‍ܘ‍ܐ ‍ܕ‍ܗ‍ܡ‍ܬ‍ܠ‍ܬ‍ܐ ‍ܠ‍ܐ ‍ܐ‍ܠ‍ܟ ‍ܕ‍ܡ‍ܚ‍ܕ‍ܣ‍ܪ‍ܝ ‍ܗ‍ܘ‍ܐ ‍ܠ‍ܡ‍ܟ‍ܐܠ‍ܐ

‍ܥ‍ܝ‍ܒ ‍ܐ‍ܠ‍ܝ‍ܐ ‍ܘ‍ܡ‍ܝ‍ܪ‍ܐ. ‍ܘ‍ܚ‍ܠ‍ܬ‍ܐ ‍ܕ‍ܡ‍ܚ‍ܕ‍ܠ‍ܒ‍ܝ‍ܣ‍ܝ ‍ܗ‍ܘ‍ܘ ‍ܠ‍ܒ‍ܐ‍ܗ‍ܝ ‍ܕ‍ܐ

‍ܗ‍ܕ‍ܡ‍ܚ‍ܝ‍ܢ‍ܕ‍ܝ ‍ܡ‍ܣ‍ܕ‍ܐ ‍ܠ‍ܝ‍ܠ‍ܝ‍ܐ: ‍ܡ‍ܢ ‍ܒ‍ܝ‍ܐ ‍ܠ‍ܬ‍ܚ‍ܝ‍ܕ ‍ܡ‍ܝ‍ܪ‍ܚ ‍ܒ‍ܝ‍ܥ‍ܝ‍ܬ‍ܝ ‍ܗ‍ܘ‍ܐ

‍ܗ‍ܕ‍ܒ‍ܝ‍ܠ‍ܟ: ‍ܘ‍ܡ‍ܣ‍ܝ‍ܐ. ‍ܘ‍ܡ‍ܬ‍ܚ‍ܒ ‍ܐ‍ܬ‍ܚ‍ܡ‍ܘ‍ܐ. ‍ܘ‍ܡ‍ܚ‍ܝ‍ܣ‍ܒ ‍ܐ‍ܗ‍ܘ‍ܐ ‍ܠ‍ܚ‍ܣ‍ܚ‍ܝ‍ܐ ‍ܘ‍ܡ‍ܣ‍ܝ‍ܢ

15 ‍ܘ‍ܝ‍ܡ‍ܠ‍ܕ‍ܝ. ‍ܒ‍ܝ‍ܪ ‍ܠ‍ܐ ‍ܡ‍ܚ‍ܝ‍ܣ‍ܐ ‍ܗ‍ܘ‍ܒ‍ܩ‍ܐ ‍ܗ‍ܘ‍ܐ ‍ܚ‍ܠ‍ܣ‍ܝ‍ܐ ‍ܠ‍ܝ‍ܬ‍ܝ ‍ܗ‍ܠ‍ܒ‍ܐ

‍ܚ‍ܬ‍ܚ‍ܝ‍ܡ‍ܠ‍ܝ‍ܣ ‍ܗ‍ܝ‍ܐ ‍ܕ‍ܚ ‍ܥ‍ܝ ‍ܐ‍ܝ‍ܟ‍ܠ‍ܝ‍ܠ‍ܐ ‍ܕ‍ܡ‍ܚ‍ܝ‍ܣ‍ܐ ‍ܘ‍ܡ‍ܚ‍ܝ‍ܐ. ‍ܡ‍ܚ‍ܐ‍ܪ‍ܝ ‍ܗ‍ܘ‍ܐ

‍ܣ‍ܚ‍ܟ‍ܐ ‍ܘ‍ܩ‍ܒ‍ܐ‍ܗ‍ܐ ‍ܕ‍ܐ‍ܟ ‍ܐ‍ܝ‍ܟ ‍ܡ‍ܠ‍ܘ ‍ܒ‍ܪ‍ܝ‍ܐ ‍ܕ‍ܠ‍ܚ‍ܕ‍ܡ‍ܘ‍ܗ‍ܝ.

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[1] Gregorios Bar ʿEbrāyā, *Ktābā d-maktbānut zabnē,* pp. 593–95.

Syriac-English Vocabulary

Words used primarily as nouns are listed in the emphatic state; words used primarily as adjectives are given in the absolute; regular, predictable plurals of nouns and adjectives are not indicated (see Appendix B, p. 142). Verbs are listed by root (III-weak verbs are alphabetized with *ālap* as the third radical; hollow verbs are given with *w* as the second radical). Perfect and imperfect forms are given for G-verbs. Abbreviations: abs: absolute state; act: active; const: construct state; impf: imperfect; impt: imperative; int: intransitive, pass: passive; pl: plural; pr n: proper name; pron encl: pronominal enclitic; trs: transitive.

ܐܒܐ *abā* pl *abāhē/abāhātā* father

ܐܒܕ *ebad/nêbad* to perish; Aph *awbed* to cause to perish

ܐܒܓܪ *abgar* Abgar (pr n)

ܐܒܝܕ *abid* lost

ܐܒܝܐ *abiyā* Abijah

ܐܒܝܠ *abil* in mourning

ܐܒܠܐ *eblā* mourning

ܐܓܘܣܛܘܣ *āgusṭos* Augustus

ܐܓܘܪܣܐ *agorsā* estate, farm

ܐܓܝ *aggay* Aggai (pr n)

ܐܓܣ *agges* see ܣܓܝ

ܐܓܪ *egar/negor* to hire; *aggar* see ܝܓܪ

ܐܓܪܐ *agrā* wage; *eggārā* rooftop

ܐܓܪܬܐ *eggartā* letter, epistle

ܐܕܝ *adday* Addai (equated with Thaddaeus, one of the seventy-two disciples)

ܐܕܡ *ādām* Adam

ܐܕܢܐ *ednā* (f) ear

ܐܕܪ *ādār* March

ܐܗܠ *ahhel* see ܗܠܠ

ܐܗܪ *ahhar* see ܗܪܪ

ܐܗܪܘܢ *ahrōn* Aaron

ܐܘ *aw* or; more than; *aw...aw* either...or; *o* O (vocative)

ܐܘܒܠ *awbel* see ܝܒܠ

ܐܘܕܝ *awdi* see ܝܕܐ

ܐܘܕܥ *awdaᶜ* see ܝܕܥ

ܐܘܙܢܐ *uznā* cistern, font

ܐܘܚܕܢܐ *uḥdānā* dominion, jurisdiction

ܐܘܚܠ *awḥel* see ܚܝܠ

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ܐܘܚܪ *awḥar* see ܐܘܚܪ

ܐܘܟܡ *ukām* black

ܐܘܡܝ *awmi* see ܝܡܐ

ܐܘܡܢܐ *umānā* craftsman

ܐܘܡܢܘܬܐ *umānutā* trade, craft

ܐܘܡܬܐ *ummtā* community, nation

ܐܘܘܢܐ *awwānā* abode, lodging

ܐܘܣܛܪܓܝܣ *ewsṭargis* Eustargis (pr n)

ܐܘܣܦ *awsep* see ܝܣܦ

ܐܘܩܕ *awqed* see ܝܩܕ

ܐܘܪܓܢܘܢ *orgānon* organ

ܐܘܪܗܝ *urhāy* Edessa

ܐܘܪܚܐ *urḥā* (f) way, road

ܐܘܪܝܐ *oryā* manger

ܐܘܪܥܐ *ur^cā* (abs *ura^c*) meeting, encounter

ܐܘܪܫܠܡ *orêšlem* Jerusalem

ܐܘܪܬ *awret* see ܝܪܬ

ܐܘܫܛ *awšeṭ* see ܝܫܛ

ܐܙܠ *ezal/nêzal* to go

ܐܚܐ *aḥā* brother

ܐܚܗܒ *aḥheb* see ܝܗܒ

ܐܚܕ *eḥad/neḥod* to seize, take, shut (door); pass part (*aḥid*) has both act & pass senses, also means possessing, having, powerful; Ethpe *etthed* to be shut

ܐܚܝ *aḥḥi* see ܚܝܐ

ܐܚܡܕ *aḥmad* Ahmad (pr n)

ܐܘܚܪ Aph *awḥar* to delay, tarry; Eshtaph *eštawḥar* to delay, hesitate

ܐܚܪܝ *ḥrāy* last, hind

ܐܚܪܢܐ *ḥrênā/ḥrētā* pl *ḥrānē/ḥranyātā* other

ܐܝܒܪܝܐ *iberāyā* Iberian, Georgian

ܐܝܕܐ *idā* (f, const *id-/yad-*, abs *yad*) pl *idē/idayyā* hand

ܐܝܕܐ *aydā* (f) which?; *aydā d-* she who

ܐܝܙܓܕܐ *izgaddā* ambassador, envoy

ܐܝܙܓܕܘܬܐ *izgaddutā* embassy, message

ܐܝܛܠܝܐ *iṭālyā* Italy

ܐܟ *ak* like; *ak d-* as

ܐܝܟܐ *aykā* where?

ܐܝܟܢ *aykan* how

ܐܝܟܢܐ *aykannā* how; *aykannā d-* as

ܐܝܠܝܢ *aylēn* (pl) which?; *aylēn d-* those who

ܐܝܠܢܐ *ilānā* tree

ܐܝܡܡܐ *imāmā* by day

ܐܝܢ *ên* yes

ܐܝܢܐ *aynā* which?; *aynā d-* he who

ܐܝܢܘ *aynaw* for *aynā-(h)u* which is?

ܐܝܣܦܘܢ *iyāspōn* jasper

ܐܝܩܪܐ *iqārā* glory, honor

ܐܝܪ *êyār* May

ܐܝܬ *it* there is/are

ܐܝܬܝ *ayti* see ܐܬܐ

ܐܟ *ak* as in ܐܬܟܝ *ettakki*, see ܬܟܐ

ܐܟܘܬ *akwāt* like (prep)

ܐܟܙܢܐ *akznā* likewise

ܐܟܚܕ *akḥad* likewise

ܐܟܚܕܐ *akḥdā* together

ܐܟܠ *ekal/nekol* to eat

ܐܟܠܩܪܨܐ *ākelqarṣā* the Devil

ܐܟܡܢ *akman* for ܡܢ ܐܟ *ak man* like one who, like him who, as though

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ܐܟܣܢܝܐ *aksnāyā* stranger, foreigner

ܐܠܐ *ellā* but; for *en lā* if...not

ܐܠܐ ܐܢ *ellā en* unless, except that

ܐܠܗܐ *alāhā* God

ܐܠܗܘܬܐ *alāhutā* divinity

ܐܠܘ *ellu* if (contrafactual)

ܐܠܘܬܪܦܘܠܣ *elewṭerāpolis* Eleutherapolis

ܐܠܝܐ *eliyā* Elijah

ܐܠܝܘܦܠܣ *êliopolis* Heliopolis

ܐܠܝܫܒܥ *elišbaᶜ* Elizabeth

ܐܠܟܣܢܕܪܣ *aleksandros* Alexander

ܐܠܥܐ *elᶜā* (f) rib

ܐܠܦ Pa *allep* to teach

ܐܠܦܐ *alpā* (abs *ālep)* thousand

ܐܠܨ *elaṣ/neloṣ* to compel

ܐܡܐ *emmā* pl *emmhātā* mother

ܐܡܘܪܘܣ *amoros* Amoros

ܐܡܝܢ *āmên* verily, amen

ܐܡܝܢܐܝܬ *aminā'it* always, constantly

ܐܡܝܪܐ *amirā* emir

ܐܡܢ Ethpe *etemen b-* to persevere in

ܐܡܪ *emar/nêmar* to say, tell (*l-* someone, *ᶜal* about); Ethpe *etemar* to be said

ܐܡܪܐ *emrā* lamb

ܐܡܬܐ *amtā* pl *amhātā* maidservant

ܐܡܬܝ *emat* when

ܐܢ *en* if (possible conditional)

ܐܢܐ *enā* I

ܐܢܗܘ ܕ *enhu d-* if it is/was (a fact, true) that

ܐܢܘܢ *ennon* they, them (m)

ܐܢܛܝܘܟܝܐ *antyokyā* Antioch

ܐܢܝܢ *ennēn* they, them (f)

ܐܢܢܩܐ *ananqê* (ἀνάγκη) it is possible

ܐܢܫܐ *nāšā* people; *nāš* anybody, somebody; *lānāš* nobody

ܐܢܫܘܬܐ *nāšutā* humanity

ܐܢܬ *att* you (m sing)

ܐܢܬܝ *att* you (f sing)

ܐܢܬܘܢ *atton* you (m pl)

ܐܢܬܝܢ *attēn* you (f pl)

ܐܢܬܬܐ *atttā* pl *neššē* woman, wife

ܐܣܐ Pa *assi/nassē* to heal; Ethpa *etassi* to be healed

ܐܣܐ *essā* wall

ܐܣܛܘܐ *esṭwā* στοά, porch, portico

ܐܣܛܠܐ *esṭlā* (f) clothing

ܐܣܝܐ *āsyā* healer

ܐܣܝܘܬܐ *āsyutā* pl *-swātā* cure, healing

ܐܣܝܪܐ *asirā* prisoner

ܐܣܟܡܐ *eskêmā* attire, appearance

ܐܣܦܢܝܐ *espānyā* Spain

ܐܣܩ *asseq* see ܣܠܩ

ܐܣܪ *esar/nesor* to bind, fasten

ܐܣܬܐ *estā* wall

ܐܥܠ *aᶜᶜel* see ܥܠܠ

ܐܦ *āp* also, so also

ܐܦܐ *appē* (pl only) face, countenance; *l-appay* around about

ܐܦܕܢܐ *āpadnā* palace

ܐܦܝܛܪܦܐ *epiṭrāpā* ἐπίτροπος, procurator

ܐܦܠܐ *āplā* for *āp lā*

ܐܦ ܐܢ *āp en* even if, although

ܐܦܣ *appes* see ܦܣܣ

ܐܦܩ *appeq* see ܢܦܩ

ܐܦܪܝܡ *aprim* Ephraem

ܐܪܒܝܩܘ *arābiqo* Arabian (horse)

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ܐܪܒܥ *arbaᶜ* (f), *arbᶜā* (m) four; *arbᶜābšabbā* Wednesday

ܐܪܕܟܠܐ *ardeklā* master builder

ܐܪܙܐ *arzā* cedar, pine

ܐܪܝܐ *aryā* pl *-yawwātā* lion

ܐܪܡܐܝܬ *ārāmā'it* in Aramaic

ܐܪܥ *eraᶜ/neroᶜ* to meet, en-counter

ܐܪܥܐ *arᶜā* (abs *araᶜ*) pl *arᶜē/arᶜawwātā* earth, land

ܐܫܕ *ešad/nešod* to pour out, shed; Ethpe *etešed* to be spilled, shed

ܐܫܟܚ *eškah/neškah* to find; to be able (act part *meškah*); Ethpe *eštkah* to be found

ܐܫܪ *aššar* see ܫܪܪ

ܐܫܬܝ *ešti/neštē* to drink

ܐܬܐ *ātā* pl *ātwātā* sign, token

ܐܬܐ *etā/nêtē* to come; Aph *ayti* to bring, take, lead

ܐܬܘܬܐ pl of ܐܬܐ

ܐܬܪܐ *atrā* pl *-rē/-rawwātā* place, country

ܐܬܦܘܫܫ *etpawšaš* see ܦܫܫ

ܒ *b(a)-* (proclitic) at, in (place); on, at (time); with (instrumental)

ܒܐܓܘ *bāju* Baju (pr n)

ܒܒܠ *bābel* Babylon

ܒܕܓܘܢ *badgon* therefore, for that reason

ܒܗܠ Ethpe *etbhel* to calm down

ܒܗܬ *bhet/nebhat* to be ashamed, confused

ܒܘܟܪ *bukar* first-born

ܒܘܪܓܐ *burgā* tower, turret

ܒܘܪܟܬܐ *burktā* blessing

ܒܬ *bāt/nbut* to pass the night, spend the night

ܒܙܚ *bzah/nebzoh* to penetrate

ܒܙ *bāz* hawk

ܒܛܝܠ *btil* idle; *battil* in vain, of no effect

ܒܛܠ *battāl* idle

ܒܛܢ *bten/nebtan* to conceive (child)

ܒܛܢܐ *batnā* conception; *qabbel batnā* to become pregnant

ܒܝܕܘ *baydu* Baidu Khan, Ilkhan ruler, AD 1295

ܒܠ *bêl* Bel, supreme god of the Babylonians

ܒܝܡ *bêm* judgment seat

ܒܝ Ethpa *etbayyan* to regard, consider

ܒܝܢ *bayn* (+ pron encl II) among, between

ܒܝܢܬ *baynāt* (+ pron encl I) among, between

ܒܝܫ *biš* bad, evil, wicked

ܒܝܫܘܬܐ *bišutā* malice, evil

ܒܝܬ *bēt* (prep) among; see also next entry

ܒܝܬܐ *baytā* pl *bāttē* (const sing *bēt-*) house

ܒܝܬ-ܐܣܝܪܐ *bēt-asirē* prison

ܒܝܬ-ܓܘܒܪܝܢ *bēt-gubrin* Beit-Jubrin (pr n)

ܒܝܬ-ܘܥܕܐ *bēt-waᶜdā* assembly hall

ܒܝܬ-ܚܣܕܐ *bēt-hesdā* Bethesda

ܒܝܬܝܐ *baytāyā* household (adj)

ܒܝܬ-ܠܚܡ *bēt-lhem* Bethlehem

ܒܝܬ-ܡܫܬܘܬܐ *bēt-meštutā* banquet hall

ܒܝܬ-ܢܗܪܝܢ *bēt-nahrin* Mesopotamia

ܒܝܬ-ܣܗܪܝܐ *bēt-saḥrāyē* Beth Sahraye (pr n)

ܒܝܬ-ܥܘܝܕܐ *bēt-ʿwidā* Beth Awida

ܒܝܬ-ܨܘܒܐ *bēt-ṣawbā* meeting house

ܒܝܬ-ܩܒܘܪܐ *bēt-qburā* sepulchre

ܒܝܬ-ܬܒܪܐ *bēt-tbārā* Beth T'vara

ܒܟܐ *bkā/nebkē* to weep, cry

ܒܟܬܐ *bkātā* weeping

ܒܠܚܘܕ *balḥod* alone (takes pron encl II)

ܒܠܢܝ *balanay* (f) bath

ܒܢܐ *bnā/nebnē* to build; Ethpe *etbni* to be built

ܒܢܝܐ *bnayyā* pl of *brā*

ܒܢܝܢܐ *benyānā* building, edifice

ܒܢܬܐ *bnātā* pl of *bartā*

ܒܣܐ *bsā/nebsē* to despise (*b-* or *ʿal*)

ܒܣܒܣ *basbes/nbasbes* to tear to pieces

ܒܣܝܡ *bassim* pleasant

ܒܣܝܢܐ *besyānā* negligence, fine for negligence

ܒܣܡܐ *besmā* aroma, spice, incense

ܒܣܬܪ *bestar* behind (pron encl I)

ܒܥܐ *bʿā/nebʿē* to seek, look for; Ethpe *etbʿi* to be necessary, needed

ܒܥܘܬܐ *bāʿutā* request, petition

ܒܥܛ *bʿaṭ/nebʿaṭ* to spur, urge on

ܒܥܠܐ *baʿlā* master, husband

ܒܥܠܕܒܒܐ *bʿeldbābā* enemy

ܒܥܠܙܒܘܒ *bʿelzbob* Beelzebub

ܒܨܝ Pa *baṣṣi* to search into, find out

ܒܩܐ Ethpa *etbaqqi* to scrutinize

ܒܪ *bar (l-bar men)* outside of

ܒܪܐ *brā/nebrē* to create; Ethpe *etbri* to be created, come into existence

ܒܪܐ *brā* (constr *bar-*) pl *bnayyā* (abs *bnin*) son; ܒܪܝ *ber* my son

ܒܪ-ܐܓܪܐ *bar-eggārā* pl *bar-eggārē* demon

ܒܪܒܪܐ *barbārā* Barbara

ܒܪܙܢܩܐ *barzanqā* type of armor

ܒܪܝܟ *brik* blessed

ܒܪܝܬܐ *britā* pl *brayyā/beryātā* creature

ܒܪܟ *brek/nebrak* to kneel; Pa *barrek* to bless; Ethpa *etbarrak* to be blessed

ܒܪ ܟܘܪܪ *bar kurār* Ibn Kurar (pr n)

ܒܪܡ *bram* nonetheless, however

ܒܪ-ܢܫܐ *bar-nāšā* pl *bnay-nāšā* man, human, person

ܒܪ ܥܠܩܡܝ *bar ʿalqami* Ibn al-ʿAlqami, d. 1258, vizier to Mustaʿsim

ܒܪܩܐ *barqā* lightning

ܒܪܫܝܬ *b-rāšit* in the beginning

ܒܪܬܐ *bartā* (constr *bat-*) pl ܒܢܬܐ *bnātā* daughter

ܒܬܘܠܬܐ *btultā* virgin

ܒܬܪ *bātar* after

ܒܬܪܟܢ *bātarken* afterwards, then, next

ܓܐܪܐ *gêrā* arrow

ܓܒܐ *gbā/negbē* to choose; *gbē/gabyā* chosen

ܓܒܐ *gabbā* (abs *gebb*) side

ܓܒܠ *gbal/negbol* to form, fashion

ܓܒܪ *gabbār* mighty

ܓܒܪܐ *gabrā* man, husband

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ܓܒܪܘܬܐ *gabrutā* pl -*rwātā* deeds of renown

ܓܒܪܝܠ *gabryêl* Gabriel

ܓܓܘܠܬܐ *gāgultā* Golgotha

ܓܕܐ *gaddā* luck, fortune

ܓܕܝܐ *gadyā* pl *gdayyā* goat

ܓܕܠܝܐ *gdalyā* Gedaliah (pr n)

ܓܕܦ Pa *gaddep b-/l-ʿal* to revile; Ethpa *etgaddap* to be reviled

ܓܕܫ *gdaš/negdaš* to happen

ܓܗܢܐ *gehhannā* Gehenna, hell

ܓܘ *gaww* inside (also *gaww men, b-gaww, l-gaww*)

ܓܘܕܐ *gudā* band, company

ܓܘܝܐ *gawwāyē* citizens

ܓܘܡܨܐ *gumāṣā* pit

ܓܘܡܪܐ *gumrē* pl of *gmurtā*

ܓܪ *gār/ngur* to commit adultery

ܓܘܫܡܐ *gušmā* (abs *gšum*) body

ܓܙܐ *gazzā* treasure

ܓܙܝܪܝܐ *gzirāyā* policeman

ܓܙܪ Ethpe *etgzar* to be circumcised

ܓܝܕܐ *gyādā* nerve

ܓܝܣܐ *gayyāsā* robber

ܓܝܪ *gēr* (postpositive) but, however, for, indeed

ܓܠܐ *glā/neglē* to reveal; Pa *galli* to reveal; Ethpe *etgli* to be revealed; *glē/galyā* open, revealed; *galyā'it* openly, in public

ܓܠܕ Aph *agled* to freeze

ܓܠܝܐ *gelyā, b-* openly, publicly

ܓܠܝܠܐ *glilā* Galilee

ܓܠܝܠܝܐ *glilāyā* Galilean

ܓܠܝܢܐ *gelyānā* revelation

ܓܠܝܦܐ *glipā* carving

ܓܠܦ *glap/neglop* to carve

ܓܠܦܐ *glāpā* engraving, carving

ܓܡܘܪܬܐ *gmurtā* pl *gumrē* burning coal

ܓܡܝܪ *gmir* perfected, made ready

ܓܡܠܐ *gamlā* camel

ܓܡܠܝܐܠ *gamaliel* Gamaliel (pr n)

ܓܡܪ *gmār, la-* entirely, utterly

ܓܢܐ *gennā* protection

ܓܢܒ *gnab/negnob* to steal

ܓܒܪ *gabbār* mighty

ܓܢܣܐ *gensā* species

ܓܣ Aph *agges* to recline at table

ܓܥܠ Ethpe *etgʿel* to be committed, entrusted *(l-* to)

ܓܦܐ *geppā* wing

ܓܪܒ *greb/garbā* leprous

ܓܪܒܝܐ *garbyā* the north; *(gabbā) garbyāyā* north side

ܓܪܝܨܬܐ *griṣtā* loaf (of bread)

ܓܪܢܛܘܣ *geranṭos* Gerontius

ܓܪ *gar/neggor* to scrape off, erase, wipe out; to drag

ܕ *d(a)-* of (prep); that (conj); who, which, that (rel conj)

ܕܒܚ Pa *dabbaḥ* to sacrifice

ܕܒܚܐ *debḥā* sacrifice, victim

ܕܒܪ *dbar/nedbar* to lead; Pa *dabbar* to rule, manage

ܕܒܪܐ *dabrā* wilderness

ܕܓܠ *daggāl* false, deceitful

ܕܗܒܐ *dahbā* gold

ܕܘܐ *dwā/nedwē* to be wretched

ܕܘܝܕ *dāwid* David

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ܕܘܝܕܕܪ *dāwitdār* Dawitdar (pr n)

ܕܘܟܪܢܐ *dukrānā* remembrance, memorial

ܕܘܟܬܐ *dukktā* place

ܕܨ *dāṣ/nduṣ* to exult

ܕܢ *dān/ndun* to judge

ܕܩ Aph *adiq* to look out (of a window, e.g.)

ܕܘܪܫܐ *durāšā* exercise

ܕܫ *dāš/nduš* to tread; Pa *dayyeš* to trample

ܕܚܝܚܐ *daḥḥiḥā* dust, dirt

ܕܚܝܠ *daḥḥil* afraid, fearful

ܕܚܠ *dḥel/nedḥal* to be afraid; Aph *adḥel* to make afraid

ܕܚܠܬܐ *deḥltā* fear

ܕܝܘܐ *daywā* evil spirit, devil

ܕܝܘܣܩܘܪܘܣ *diosquros* Dioscurus

ܕܝܠ *dil* (+ pron encl I) belonging to, property of

ܕܝܠܢܝ *dilānāy l-* belonging to, appropriate to

ܕܝܢ *dēn* (postpositive) for, then, however

ܕܝܢܪܐ *dēnārā* dinar

ܕܝܨܢ *daysān* Daissan (river)

ܕܝܬܩܐ *diatêqê* διαθήκη, testament

ܕܟܐ *dkā/nedkē* to be pure; Pa *dakki* to heal; Ethpa *et-dakki* to be healed

ܕܟܪ *dkar/nedkar* to remember (pass part *dkir* has act & pass senses); Ethpe *etd-kar* to remember; Ethpa *etdakkar* to be mindful of

ܕܠܝܠ *dlil* easy; *dallil* few

ܕܠܣܘܢ *dālāson* Dalason (pr n)

ܕܠܩ *dleq/nedlaq* to be lit; Aph *adleq* to light

ܕܠܩܐ *dalqā* (abs *dleq/dlaq*) torch

ܕܡ *dam (en)* whether

ܕܡܐ *dmā/nedmē l-* to seem, be like; Ethpa *etdammi l-* to resemble

ܕܡܘܬܐ *dmutā* pl *demwātā* form, shape, image

ܕܡܟ *dmek/nedmak* to sleep

ܕܡܥܐ *dem^c ā* (f) tear

ܕܡܪ Ethpa *etdammar* to be astonished

ܕܢܝ Ethpe *etdni* to agree, assent

ܕܢܚ *dnaḥ/nednaḥ* to rise (sun); Aph *adnaḥ* to make (the sun) rise

ܕܥܟ *d^c ek/ned^c ak* to go out (light, lamp)

ܕܩܕܩ *daqdaq* small; *daqdqē* the common people

ܕܩܠܬ *deqlat* Tigris

ܕܪ *dār: l-dār-dārin* for ever and ever, for all generations

ܕܪܝܘܫ *daryuš* Darius

ܕܪܟ Aph *adrek* to overtake

ܕܪܢܘܣ *darnus* Darnus (pr n)

ܕܪܥܐ *drā^c ā* (f) arm

ܕܪܫ *draš/nedroš ^c am* to dispute with; Pa *darreš* to instruct; Ethpa *etdarraš* to exercise

ܕܪܬܐ *dārtā* courtyard

ܕܫܢܐ *dāšnā* gift

ܗܐ *hā* lo, behold

ܗܓܐ Ethpa *ethaggi* to meditate

ܗܓܓ Ethpa *ethaggag* to imagine

ܗܓܡܘܢܐ *hegmōna* governor

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ܐܗܓܡܘܢܘܬܐ *hegmōnutā* governorship

ܐܗܓܪ Aph *ahgar* to become Muslim

ܗܕܐ *hādē* (f sing) this

ܗܕܝܪ *hdir* comely; *hdirutā* comeliness

ܗܕܕܡܐ *haddāmā* member, limb

ܗܘ *hu* he; *haw* (m sing) that

ܗܘܐ *hwā/nehwē* to be

ܗܘܝܘ *huyu* he is (for *hu-hu*)

ܗܘܠܟܘ *hulāku* Hülägü, Ilkhan, r. 1256–65

ܗܘܦܟܐ *hupākā* way of life

ܗܝܕܝܢ *haydēn* then, at that time

ܗܝܟܠܐ *hayklā* temple

ܗܝ *hi* she; *hay* (f sing) that

ܗܝܡܢ *haymen/nhaymen b-* to believe in

ܗܝܡܢܘܬܐ *haymānutā* faith

ܗܟܘܬ *hākwāt* likewise

ܗܟܝܠ *hākêl* thus, therefore

ܗܟܢ *hākan* thus

ܗܟܢܐ *hākannā* thus

ܗܠܝܢ *hālēn* these (pl)

ܗܠܟ Pa *hallek* to walk; to make (someone) walk

ܗܠܠ Pa *hallel* to praise; Aph *ahhel b-* to mock

ܗܡܐ Aph *ahmi men* to neglect, disregard

ܗܢܐ *hānā* (m sing) this

ܗܢܘܢ *hānon* (m pl) those

ܗܢܘܢ *hennon* (m pl) they

ܗܦܟ *hpak/nehpok* to return (int); ~ *b-* to go back on; Pa *happek* to return (trs), convert; Ethpa *ethappak* to be turned around, converted

ܗܪܘܕܣ *hêrōdes* Herod

ܗܪܘܡܐ *hêrōmā* aromatic spice

ܗܪܟܐ *hārkā* here

ܐܗܪ Aph *ahhar* to bother

ܗܫܐ *hāšā* now

ܘ For roots see initial *ālap* or *yod.*

ܘ *w(a)-* and

ܘܙܝܪܐ *wazirā* vizier

ܘܝ *wāy* woe

ܘܠܐ *wālē l-* it is necessary for

ܘܥܕܐ *waʿdā* appointed place, tryst, pledge

ܙܒܢ *zban/nezben* to buy; Pa *zabben* to sell

ܙܒܢܐ *zabnā* (abs *zban*) time; *zban-zban* from time to time; *ba-zban* once upon a time

ܙܓܘܓܝܬܐ *zgōgitā* pl *-gyātā* glass

ܙܕܝܩ *zaddiq* righteous

ܙܕܩ *zādeq* meet, fit, right

ܙܗܝܪ *zhir* wary; *zhirā'it* securely

ܙܗܪ Pa *zahhar ʿal* to warn against; Ethpa *ezdahhar b-* to beware of, watch over

ܙܗܪܐ *zahrā* brightness (of fire, e.g.)

ܙܝܚ Pa *zayyaḥ* to solemnize, accompany in procession

ܙܥ *zāʿ/nzuʿ* to tremble; Ettaph *ettziḥ* to be terrified

ܙܟܐ *zkā/nezkē* to conquer, overthrow, overcome

ܙܟܘܬܐ *zākutā* victory

ܙܟܪܝܐ *zkaryā* Zacharias

ܙܠܝܩܐ *zalliqā* ray

ܙܡܘܪܐ *zāmōrā* psalm

ܙܡܝܪܬܐ *zmirtā* psalm

ܙܡܢ Pa *zammen* to invite

ܙܡܪ Pa *zammar* to sing psalms

ܙܡܪܓܕܐ *zmargdā* emerald

ܙܢܐ *znā* pl *znayyā* (abs *zan* pl *znin*) kind, sort; manner; *ba-znā* in a (like) manner

ܙܢܐ *znā/nezne b-* to commit adultery with

ܙܢܝܘܬܐ *zānyutā* adultery

ܙܥܘܪ *z^cōr* small, little, insignificant

ܙܕܥܙܥ Ethpal *ezda^cza^c* to totter

ܙܥܝܦ *z^cip* angry

ܙܥܝܦܘܬܐ *z^ciputā* anger

ܙܩܘܦܐ *zāqōpā* crucifier

ܙܩܝܦܐ *zqipā* cross; crucified

ܙܩܦ *zqap/nezqop* to raise up, crucify; Ethpe *ezdqep* to be crucified

ܙܩܪ *zqar/nezqor* to compose, form

ܙܪܥ *zra^c/nezro^c* to sow

ܙܪܬܐ *zartā* pl *-ē* span

ܚܐܪܐ *hērā* nobleman

ܚܒ *hab/nehhob* to burn, be set on fire; Aph *ahheb* to love

ܚܒܘܫܝܐ *hbušyā* imprisonment; *bēt-hbušyā* prison, jail

ܚܒܛ *hbat/nehbot* to beat; Pa *habbet* to keep on beating

ܚܒܝܒ *habbib* beloved

ܚܒܫ *hbas/nehbos* to crowd, throng together

ܚܒܪܐ *habrā* friend, companion

ܚܒܫ *hbaš/nehboš* to imprison

ܚܒܘܫܐ *habšušā* pl *-šyātā* beetle

ܚܓܝܣ *hgis* lame

ܚܓܝܪ *hgir* lame, crippled

ܚܓܪ *hgar/nehgar* to be lame; Aph *ahgar* to stumble, waiver, ~ *^cal qupsā* to stumble on a pebble

ܚܕ *had/hdā* one; *had ^cam had* with one another

ܚܕܝ *hdi/nehdē* to rejoice, be glad

ܚܕܒܫܒܐ *hadbšabbā* Sunday

ܚܕܕܐ *hdādā* one another

ܚܕܘܬܐ *hadutā* (abs *hadwā*) gladness

ܚܕܝܐ *hadyā* breast, chest

ܚܕܪ *hdar/nehdor* and *nehdar* to surround *(b-, l-)*; *hdār* around (+ pron encl II)

ܚܕܬ *hdat/hadtā* (emph *hadtā -ē/hdattā hadtātā*) new

ܚܘܝ Pa *hawwi* to show

ܚܘܐ *hawwā* Eve

ܚܘܒ *hāb/nhub* to succomb, be conquered; Pa *hayyeb* to find guilty, condemn

ܚܘܒܐ *hawbā* trespass, guilt, ill

ܚܘܒܬܐ *hawbtā* debt

ܚܘܕܐ *hawdā* tiara

ܚܘܕܪܐ *l-hudrā* round about, all around

ܚܘܛ *hāt/nhut* to sew, stitch

ܚܘܝܠܐ *huyālā* strength

ܚܘܠܡܢܐ *hulmānā* health, recovery

ܚܘܠܢܐ *hulānā* hole in the ground

ܚܘܡܐ *hummā* heat

ܚܘܢܝܐ *hunyā* Huniah (pr n)

ܚܘܣ *hās/nhus* to have pity

ܚܘܣܢܐ *ḥawsānā* pity; *dlā-ḥawsān* pitiless

ܚܘܣܪܢܐ *ḥusrānā* damage, loss

ܚܐܪ *ḥār/nḥur l-* to look, gaze at, *b-* pay heed to

ܚܘܪ *ḥewwār* white; Pa *ḥawwar* to whiten

ܚܘܫܒܢܐ *ḥušbānā* reckoning; *dlāḥušbān* without limit

ܚܙܐ *ḥzā/neḥzē* to see; Ethpe *ethzi* to be seen, appear

ܚܙܘܐ *ḥezwā* vision

ܚܙܩ *ḥzaq/neḥzoq* to travel, journey

ܚܙܬܐ *ḥzātā* sight

ܚܛܝܐ *ḥaṭṭāyā* sinner

ܚܛܦ *ḥṭap/neḥṭop* to snatch, take away

ܚܝ *ḥayy* living, alive

ܚܝܐ *ḥyā/neḥḥē* and *nêḥē* to live; Aph *aḥḥi* to give life

ܚܝܐ *ḥayyē* (pl) life

ܚܝܒܐ *ḥayyābā* evildoer, trespasser

ܚܝܘܬܐ *ḥayyutā* pl *-ywātā* animal; living things, life (collective)

ܚܝܠ Pa *ḥayyel* to confirm, strengthen, comfort; Ethpa *ethayyal* to be strong

ܚܝܠܐ *ḥaylā* might, power

ܚܝܠܘܬܐ *ḥaylutā* pl *-lawwātā* host, company

ܚܝܠܬܢ *ḥayltān* strong, mighty; *māryā ḥayltānā* the Lord God Sabaoth

ܚܟܝܡ *ḥakkim* wise

ܚܟܡܬܐ *ḥekmtā* wisdom

ܚܠܐ *ḥālā* sand

ܚܠܘܠܐ *ḥlōlā* marriage

ܚܠܝܡ *ḥlim* sound, correct

ܚܠܡ Aph *aḥlem* to cure, make whole

ܚܠܦ *ḥlāp* (+ pron encl II) on account of, for the sake of, instead of

ܚܡܝܪܐ *ḥmirā* leaven

ܚܡܪܐ *ḥamrā* wine; *ḥmārā* donkey, ass

ܚܡܫ *ḥammeš* (f), *ḥammšā* (m) five; *ḥammšābšabbā* Thursday

ܚܡܬܐ *ḥemmtā* rage

ܚܢ Ethpa *ethanni* to lean, rely

ܚܢܐ *ḥannā* lap

ܚܢܘܬܐ *ḥānutā* pl *-nwātā* shop, stall

ܚܢܝܓ *ḥnig* doleful

ܚܢܢ *ḥnan* we; *ḥannān* Hannan (pr n)

ܚܢܦܐ *ḥanpā* pagan

ܚܢܦܘܬܐ *ḥanputā* paganism

ܚܢܩ *ḥnaq/neḥnoq* to choke, smother, drown (trs); Ethpe *ethneq* to be drowned, choked

ܚܣܕܐ *ḥesdā* shame, reproach

ܚܣܝܪ *ḥassir* lacking, missing

ܚܦ Ethpa *ethappi ʿal* to be hidden from

ܚܦܝܛ *ḥpiṭ* earnest, assiduous; *ḥpiṭā'it* earnestly

ܚܨܐ *ḥaṣṣā* rear; *nāṭar-ḥaṣṣā* bodyguard

ܚܪܒ *ḥrab/neḥrob* to lay waste; *ḥreb/ḥarbā* desolate, uninhabited

ܚܪܘܪܐ *ḥrōrā* eye (of a needle)

ܚܪܛ *ḥraṭ/neḥroṭ* to scratch

ܚ̇ܪܦ *ḥarrip* severe, sharp

ܚܪܟ *ḥrak/neḥrok* to burn; Ethpe *ethrek* to be burned, singed

ܚܪܫ *ḥreš/neḥraš* to be silent; *ḥreš/ḥaršā* dumb, deaf mute

ܚܪܬܐ *ḥartā, b-* in the end, finally

ܚܫܐ *ḥaššā* disease, sickness; sorrow, passion

ܚܫܒ *ḥšab/neḥšob* to count, reckon; Ethpa *ethaššab* to plan, plot, think, meditate

ܚܫܘܟܐ *heššōkā* darkness

ܚܫܟ *ḥšek/neḥšak* to grow dark (used impersonally in the 3rd fem sing)

ܚܫܟܐ *heškā* darkness

ܚܫ *ḥaš/neḥḥaš* to be sad, sorrow, suffer

ܚܬܐ *ḥātā* pl *aḥwātā* sister

ܚܬܝܬ *ḥattit* accurate

ܚܬܡ *ḥtam/neḥtom* to seal

ܚܬܡܐ *ḥātmā* seal

ܚܬܢܐ *ḥatnā* bridegroom

ܛܒ *ṭāb* good; very

ܛܒܐ *ṭebbā* fame, report

ܛܒܘܠܪܐ *ṭabbulārā* tabularius, registrar of tribute

ܛܒܥ *ṭbaʿ/neṭbaʿ* to seal; to sink (int); Pa *ṭabbaʿ* to sink (trs); Ethpe *eṭṭbaʿ* to be imprinted

ܛܒܥܐ *ṭabʿā* seal

ܛܒܬܐ *ṭābtā* good (thing, deed)

ܛܝܒ Pa *ṭayyeb* to prepare; Ethpa *eṭṭayyab* to be ready, present, at hand

ܛܘܒܢ *ṭubān/-āni* blessed, beatified

ܛܘܠܥܐ *ṭulāʿā* heavy sleep, stupor

ܛܘܦ Aph *aṭip* to overwhelm, deluge

ܛܘܦܣܐ *ṭupsā* type, symbol, likeness

ܛܘܪܐ *ṭurā* mountain; *ṭawrā (saggiʾā)* for a long time

ܛܝܒ *ṭayyeb* see ܛܝܒ

ܛܝܒܘܬܐ *ṭaybutā* kindness, favor

ܛܝܒܪܝܣ *ṭiberis* Tiberius

ܛܝܛܝܟܘܣ *ṭitikos/ṭaytikos* parrot

ܛܝܐ *ṭayyāyā* Arab

ܛܝܡܐ *ṭimā* (usually pl) price, value

ܛܟ *ṭāk* τάχα, perhaps

ܛܟܣܐ *ṭaksā, ṭeksā* order, rank; rite, liturgy

ܛܠܝܐ *ṭalyā/ṭlitā* pl *ṭlāyē/ṭalyātā* (abs *ṭlē* pl *ṭleyn*) child

ܛܠܝܘܬܐ *ṭalyutā* childhood

ܛܠܩ Ethpa *eṭṭallaq* to be finished, vanish

ܛܥܐ *ṭʿā/neṭʿē* to wander, go astray; *ṭʿē/ṭaʿyā* astray; Ethpe *eṭṭʿi* to be forgotten, be negligible

ܛܦ for ܛܦܬܗ, ܛܦ &c. see ܛܦ

ܛܪܝ Ethpa *eṭṭarri* to dash, beat against

ܛܪܘܢܐ *ṭrunā* tyrant

ܛܫܝ Pa *ṭašši* to hide, conceal; Aph *aṭši* to store in a secret place; Ethpa *eṭṭašši* to hide oneself

ܠܒܐ Aph *awbel* to carry, take

ܝܒܫ Pa *yabbeš* to dry (trs)

ܝܒܫܐ *yabšā* dry land

ܝܕ *yad, b-yad* through, by, by means of (see *idā*)

ܝܕܐ Aph *awdi* to confess, acknowledge

ܝܕܘܥܐ *yādoᶜā* expert

ܝܕܝܥ *idiᶜ* known, evident; *idiᶜāʾit* clearly, evidently

ܝܕܥ *idaᶜ/neddaᶜ* to know; Aph *awdaᶜ* to inform, make known; Ethpe *etidaᶜ* to be known; Eshtaph *eštawdaᶜ* to recognize, perceive, understand

ܝܕܥܐ *yādᶜā* acquaintance

ܝܕܥܬܐ *idaᶜtā* knowledge

ܝܗܒ *yab* (perf only; impf *nettel*) to give

ܝܗܘܒܐ *yāhōbā* giver

ܝܗܘܕ *ihud (-yhud)* Judaea

ܝܗܘܕܐ *ihudā/yudā* Judah, Judas

ܝܗܘܕܝܐ *yudāyā (-yhudāyā)* Jew

ܝܘܚܢܢ *yōḥannān* John

ܝܘܠܦܢܐ *yulpānā* learning, teaching, doctrine

ܝܘܡܐ *yawmā* pl *-ē/-ātā* (abs/constr *yōm*) day

ܝܘܡܢܐ *yawmānā* today

ܝܘܢܝܐ *yawnāyā* Ionian, Greek

ܝܘܣܦ *yōsep* Joseph

ܝܘܩܪܐ *yuqrā* burden

ܝܘܪܕܢܢ *yordnān* Jordan

ܝܚܝܕܝ *iḥidāy* only, sole

ܝܠ Aph *awḥel* to become exhausted

ܝܠܕ *iled/nêlad* to give birth to, bear, beget

ܝܠܘܕܐ *yālōdā* parent

ܝܠܠ Aph *aylel* to cry out, howl

ܝܠܠܬܐ *illtā* pl *yallātā* shout, wail, cry

ܝܠܦ *ilep/nêlap* to learn (impt *ilap*)

ܝܡܐ *imā/nêmē* to swear; Aph *awmi* to make (someone) swear, bind with an oath

ܝܡܐ *yammā* pl *yammē* sea

ܝܡܝܢܐ *yamminā* right (hand, side)

ܝܣܦ Aph *awsep* to add, go on (to say, e.g.); Ettaph *ettawsap* to increase

ܝܥܝܬܐ *yāᶜitā* pl *yāᶜyātā* battlement

ܝܥܩܘܒ *yaᶜqob* Jacob

ܝܩܕ *iqed/nêqad* to burn (int), catch fire; Aph *awqed* to burn (trs)

ܝܩܝܪ *yaqqir* heavy; noble, honored

ܝܩܪ Pa *yaqqar* to honor

ܝܩܪܐ *iqārā* honor

ܝܪܚܐ *yarḥā* (abs *iraḥ*) month

ܝܪܝܥܬܐ *yāriᶜtā* tent

ܝܪܬ *iret/nêrat* to inherit; Aph *awret* to bequeathe to

ܝܪܬܘܬܐ *yārtutā* inheritance

ܝܫܘܥ *išōᶜ* Jesus

ܝܫܛ Aph *awšeṭ* to hold out, offer

ܝܬܒ *iteb/netteb* to sit, stay, dwell; *yāteb-waᶜdā* page

ܝܬܝܪ *yattir men* more than; *yattirāʾit* more, all the more; especially

ܝܬܪ Pa *yattar* to increase

ܟܐܒܐ *kêbā* sickness, pain

ܟܡܬ *kemat* that is, that is to say, id est

ܟܢܐ *kênā* just; *kênā'it* justly

ܟܢܘܬܐ *kênutā* justice

ܟܐܦܐ *kêpā* (f) stone, rock; (m) Peter

ܟܒܪ *kbar* doubtless; perchance

ܟܕ *kad* when, as (conj)

ܟܗܢ Pa *kahhen* to serve as a priest, perform priestly functions

ܟܗܢܐ *kāhnā* priest

ܟܗܢܘܬܐ *kāhnutā* priesthood

ܟܗܢܝ *kāhnāy* priestly

ܟܘܟܒܐ *kawkbā* star, heavenly body

ܟܠ *koll* variant spelling of ܟܠ, q.v.

ܟܘܡܪܐ *kumrā* priest

ܟܘܣܪܘ *kosraw* Chosroës

ܟܘܪܕܝܐ *kurdāyā* Kurd

ܟܘܪܗܢܐ *kurhānā* disease

ܟܘܪܣܝܐ *kursyā* pl *-sawwātā* seat, throne

ܟܘܪܫ *kureš* Cyrus

ܟܘܬܐ *kawwtā* pl *kawwē* (abs *kawwā* pl *kawwin*) (f) opening, aperture

ܟܝ *kay* truly, now, then (particle of emphasis)

ܟܝܢܐ *kyānā* nature

ܟܝܢܝ *kyānāy* pertaining to nature

ܟܠ *koll* (+ abs) every, (+ emph or pron encl) all

ܟܠܐ *klā/neklē* to forbid, withhold; Ethpe *etkli* to be withheld; *etkalyat tbaᶜtā mennhon* they were exempted from taxes

ܟܠܝܘܬܐ *kollāyutā* totality

ܟܠܝܠܐ *klilā* crown

ܟܠܝܦܐ *kālipāh* caliph

ܟܠ Pa *kallel* to crown; to surround (with a wall); Ethpa *etkallal b-* to be adorned with

ܟܠܡܐ ܕ *kollmā d-* whenever

ܟܠܡܕܡ *kollmeddem* everything

ܟܠܢܫ *kollnāš* everybody

ܟܠܥܕܢ *kollᶜeddān* every moment

ܟܠ Pa *kalleš* to plaster, whitewash

ܟܠܫܥ *kollšāᶜ* always, constantly

ܟܠܬܐ *kalltā* bride

ܟܡܐ *kmā* (+ abs pl) how, how much, how many; *kmā d-* inasmuch as, just as

ܟܡܝܘܬܐ *kmāyutā* quantity, amount

ܟܡܝܪ *kmir* sad, gloomy

ܟܡܪ Ethpe *etkmar* to be sad

ܟܢ *ken* and so, and then

ܟܢܐ Ethpa *etkanni* to be called

ܟܢܘܫܬܐ *knuštā* assembly, synagogue

ܟܢܝܫܘܬܐ *knišutā* sum, total

ܟܢܫ *knaš/neknoš* to gather; Pa *kanneš* to take in, bring together; Ethpa *etkannaš* to be gathered together

ܟܢܫܐ *kenšā* crowd, multitude

ܟܣܐ *ksā/neksē* to clothe, cover; Pa *kassi* to clothe, cover over, hide

ܟܣܝܐ *kesyā, b-* secretly

ܟܣܦܐ *kespā* money, silver

ܟܦܢ *kpen/nekpan* to hunger; *kpen/kapnā* hungry

ܟܦܪ *kpar/nekpor b-* to deny, renounce

ܟܪܐ *kri/nekrē l-* to be sad (impers 3rd fem sing, *keryat lhon* 'they grew sad'); *karyā l-* it is sad

ܟܪܗ Ethpe *etkrah* to get sick, fall ill

ܟܪܙ Aph *akrez* to proclaim, announce, preach; Ethpe *etkrez* to be broadcast

ܟܪܘܙܐ *kārōzā* announcer, proclaimer

ܟܪܘܙܘܬܐ *kārōzutā* preaching, gospel

ܟܪܝܗ *krih* sick, ill

ܟܪܝܘܬܐ *karyutā* distress

ܟܪܟ *krak/nekrok* to wrap, roll; Pa *karrek* to twist; Ethpa *etkarrak* to be turned, twisted, wander about

ܟܪܟܐ *karkā* walled city

ܟܪܡܐ *karmā* vineyard

ܟܪܣܐ *karsā* (abs/const *kres*) belly, womb

ܟܪܣܛܝܢܐ *krestyānā* Christian

ܟܫ Ethpe *etkši* to be piled up, to be burdensome

ܟܫܠ Aph *akšel* to offend

ܟܬܒ *ktab/nektob* to write; Ethpe *etkteb* to be written, inscribed, enrolled

ܟܬܒܐ *ktābā* book, scripture

ܟܬܦܐ *katpā* pl -*ē/-ātā* (f) shoulder

ܟܬܪ Pa *kattar* to tarry

ܠ *l(a)-* to, for (prep) ; non-obligatory direct-object marker

ܠܐ *lā/nêlē* to toil; *lē* pl *leyn* (emph ܠܐܝܐ *layā* pl ܠܐܝܐ *layyā*) weary, fatigued

ܠܐܘܬܐ *leutā* labor, trouble

ܠܒܐ *lebbā* heart

ܠܒܒ Ethpa *etlabbab* to take heart

ܠܒܘܫܐ *lbušā* clothing, garment

ܠܒܝܒ *lbib* audacious, bold

ܠܒܝܫ *lbiš* wearing, clothed

ܠܒܟ *lbak/nelbok* to grasp, hold

ܠܒܫ *lbeš/nelbaš* to wear, put on; Aph *albeš* to clothe

ܠܘ *law = lā-(h)u* is not; also as negative prefix as in *law saggi* not much, not very

ܠܘܐ *lwā/nelwē* to accompany, follow

ܠܘܒܒܐ *lubābā* encouragement

ܠܘܚܡܐ *luḥāmā* threat

ܠܘܛ *lāṭ/nluṭ* to curse

ܠܘܩܕܡ *luqdam* first of all, before, previously

ܠܘܬ *lwāt* with, in the presence of (+ pron encl I)

ܠܚܘܕ *lhod* alone

ܠܚܡܐ *lahmā* bread, food

ܠܚܫ Pa *lahheš* to whisper

ܠܝܬ *layt* there is/are not

ܠܠܝܐ *lêlyā* pl *laylē/laylawwātā* night

ܠܡ *lam* indicates that the phrase in which it occurs is a quotation

ܠܡܐ *l-mā* lest

ܠܡܢܐ *l-mānā* why?, what for?

ܠܡܦܐܕܐ *lampêdā* lamp

ܠܡܦܐܕܐ *lampêdā* lamp

ܠܥܠ *lᶜel* above; *lᶜel men* over

ܠܥܣ *lᶜes/nelᶜas* to partake, eat

ܠܦܘܬ *lput* according to, in proportion to

ܠܫܢܐ *leššānā* tongue, language

ܡܐ *mā* what?; *l-mā* lest

ܡܐ ܕ *mā d-* when, at such time as; whatever

ܡܐܟܠܐ *meklā* food

ܡܐܡܪܐ *mêmrā* sermon, word

ܡܐܢܐ *mānā* vessel; garment

ܡܐܬܝܬܐ *metitā* coming, advent

ܡܒܘܥܐ *mabbuᶜā* spring, source

ܡܒܥܕ *mabᶜad* remote, far off

ܡܓܕܠܐ *magdlā* tower

ܡܓܕܠܝ *magdlāy* Magdalene

ܡܕܐܬܐ *madatā* tribute

ܡܕܒܚܐ *madbḥā* altar

ܡܕܒܪܐ *madbrā* wilderness

ܡܕܒܪܢܐ *mdabbrānā* leader, guardian

ܡܕܝܬܐ *mdittā* pl *mdinātā* city; *men mdinā la-mdinā* from city to city

ܡܕܢܚܐ *madnḥā* (abs/constr *madnaḥ*) orient, east

ܡܕܝܢ *māden* then, therefore

ܡܕܡ *meddem* thing, something, anything, whatever

ܡܗܝܪ *mhir* skilled, trained

ܡܗܪ Ethpa *etmahhar* to be skilled, be instructed

ܡܘܒܠܐ *mawblā* (abs/const *mawbal,* f) burden, load

ܡܘܓܠܝܐ *moglāyā* Mongol

ܡܘܗܒܬܐ *mawhabtā* gift

ܡܘܚܐ *muḥḥā* brain

ܡܘܟܠܐ *moklā* μοχλός, bar, bolt

ܡܘܠܕܐ *mawlādā* birth

ܡܘܡܐ *mumā* blemish, flaw; *mawmē* see ܡܝ

ܡܘܡܬܐ *mawmtā* oath

ܡܘܣܬܥܨܡ *mustaᶜṣem* Mustaʿṣim, last Abbasid caliph, r. 1242–58

ܡܫ *māš/nmuš* to touch, feel

ܡܘܫܐ *mušē* Moses

ܡܬ *mit/nmut* to die; Aph *amit* to put to death, cause to die

ܡܘܬܐ *mawtā* death

ܡܙܝܥܢܝ *mziᶜānāy* pertaining to motion

ܡܚܐ *mḥā/nemḥē ᶜal* to smite

ܡܚܕܐ *meḥdā* immediately

ܡܚܘܬܐ *mhutā* pl *maḥwātā* wound

ܡܚܙܝܬܐ *meḥzitā* mirror

ܡܚܛܐ *mḥaṭṭā* needle

ܡܚܝܪ *mhir* delaying (Aph act part, from confusion between ܝܚܪ and ܐܚܪ, q.v.)

ܡܚܠ Ethpa *etmaḥḥal* to grow feeble

ܡܚܪ *mḥār* tomorrow

ܡܚܫܒܬܐ *maḥšabtā* calculation

ܡܛܐ *mṭā/nemṭē* to arrive, befall; *mṭāy* it fell his lot (*d-* to do something); Pa *maṭṭi l-* to arrive at

ܡܛܠ variant spelling of *meṭṭul,* see next entry

ܡܛܠ *meṭṭul* according to, on account of, concerning, for; *meṭṭul d-* for, because

ܡܛܠܬ *meṭṭlāt-* form of *meṭṭul* when followed by enclitic pronouns I

ܡܛܪܐ *meṭrā* rain

ܡܛܪܦ *meṭrap temrā d-ᶜaynā, ak* in the twinkling of an eye

ܡܛܪܬܐ *maṭṭartā* guard, watch; *nṭar maṭṭartā* to keep watch

ܡܛܫܝܬܐ *maṭšyātā* hidden things

ܡܝܐ *mayyā* (pl) water

ܡܝܒܫ *myabbaš* dried out, desiccated

ܡܝܠܐ *milā* mile

ܡܝܩܪܐ *myaqqrā* noble, notable

ܡܝܬ *mit* dead

ܡܝܬܐ *maytē* act. part. of *ayti,* see ܐܝܬܐ

ܡܝܬܪ *myattar* excelling, excellent

ܡܝܬܪܐ *myattrā* honor

ܡܟܐ *mekkā* from here, hence

ܡܟܝܟ *makkik* humble

ܡܟܝܟܐ *makkikā* Makkika (pr n)

ܡܟܝܠ *mekkêl* henceforth

ܡܟܝܪ *mkir* betrothed, espoused

ܡܟܟ Pa *makkek* to humble, humiliate; Ethpa *etmakkak* to be humbled

ܡܟܣܡܝܢܘܣ *maksemyānos* Maximian

ܡܟܣܢܘܬܐ *maksānutā* reproach, admonition

ܡܟܫܘܠܐ *makšulā* offense

ܡܟܬܒܢܐ *maktbānā* author, writer

ܡܟܬܒܢܘܬܐ *maktbānutā* enrollment, census

ܡܠܐ *mlā/nemlē* to be full; *mlē/malyā* full; Pa *malli* to fill (trs); Ethpe *etmli* to be filled; Ethpa *etmalli* to be filled, fulfilled; Shaph *šamli* to do thoroughly, complete; Eshtaph *eštamli* to be finished, at an end

ܡܠܐܟܐ *malakā* angel

ܡܠܘܟܐ *mālokā* advisor

ܡܠܚܐ *melḥā* (f) salt

ܡܠܘܫܐ *malwāšā* horoscope, natal star

ܡܠܝܘܬܐ *malyutā* fullness, abundance

ܡܠܝܠ *mlil* mental

ܡܠܟ *mlak/nemlok* to advise, counsel; Aph *amlek* to make king, to rule, reign (ᶜal over); Ethpe *etmlek b-* to be advised by

ܡܠܟܐ *malkā* (abs *mlek*) king

ܡܠܟܘܬܐ *malkutā* pl *-kwātā* kingdom, rule

ܡܠܟܝ *malkāy* royal, regal

ܡܠܟܬܐ *malktā* queen

ܡܠܠ Pa *mallel* to speak; Ethpa *etmallal* to be spoken, told

ܡܠܦܢܐ *mallpānā* teacher

ܡܠܦܢܘܬܐ *mallpānutā* teaching, doctrine

ܡܠܬܐ *melltā* pl *mellē* (f) word; thing, event; (m) λόγος

ܡܡܟܟ *mmakkak* low-lying

ܡܡܫܚ *mmaššaḥ* moderate

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ܡܢ *men* from; *mān* what?; *man* who?

ܡܢ *man* μεν, introduces the topic of a sentence, usually followed by *dēn; man... dēn* μεν...δε, on the one hand...on the other hand

ܡܢܐ *mānā* what?, (for *l-mānā*) why?; *mennā* hair, strand of hair

ܡܢ ܕܪܫ *men d-rêš* again

ܡܢܚ *mnāḥ* pass part of *aniḥ,* see ܐܢܚ

ܡܢܝܐ *manyā* mina, pound, measure of weight

ܡܢܝܢܐ *menyānā* number

ܡܢܟܕܘ *menkadu* already

ܡܢܫܠ *menšel* see *šelyā*

ܡܫܘܬܐ *mašhutā* washing, bathing

ܡܣܟܢܐ *meskênā* poor, unfortunate

ܡܣܢܐ *msānā* sandal, shoe

ܡܣܩܬܐ *massaqtā* ascension

ܡܥܒܕܢܘܬܐ *maᶜbdānutā* function, exertion

ܡܥܒܪܬܐ *maᶜbartā* crossing, ford

ܡܥܕ *mᶜād* accustomed

ܡܥܝܢܐ *mᶜinā* (f) spring, fount

ܡܥܠܢܐ *maᶜlānā* entrance

ܡܥܡܕܢܐ *mᶜammdānā* the Baptist

ܡܥܡܘܕܝܬܐ *maᶜmōditā* pool

ܡܥܡܪܐ *maᶜmrā* dwelling, abode

ܡܥܢܘ *maᶜnu* Maʿnu (pr n)

ܡܥܪܒܝ *maᶜrbāy* western

ܡܥܪܬܐ *mᶜarrtā* cave

ܡܦܘܠܬܐ *mappultā* fall, collapse

ܡܨܐ *mṣā/nemṣē* to be able; pass part *mṣē/maṣyā* able; Ethpe *etmṣi* to be able

ܡܨܥܝܘܬܐ *meṣᶜāyutā* intermediary

ܡܨܥܬܐ *mṣaᶜtā* (const *meṣᶜat*) middle, midst

ܡܩܕܘܢܝܐ *māqedōniyā* Macedonia; *māqedōnāyā* Macedonian

ܡܩܕܡܘܬ *mqaddmut-* pre-, fore-

ܡܪܐ *mārā* (const *mārē*) pl *mārayyā/mārawwātā* master, lord

ܡܪܓܢܝܬܐ *margānitā* pl -*nyātā* pearl

ܡܪܓܫܢ *margšān* sensory

ܡܪܕ *mrad/nemrad* to rebel

ܡܪܕܝܬܐ *marditā* journey, course

ܡܪܘܡܐ *mrawmā* height

ܡܪܚ *marrāḥ* insolent, arrogant

ܡܪܚܡܢܘܬܐ *mraḥḥmānutā* mercy, compassion

ܡܪܝܐ *māryā* the Lord

ܡܪܝܒ *māryab* Maryab (pr n)

ܡܪܝܡ *maryam* Mary

ܡܪܝܪ *marrir* bitter

ܡܪܐܟܠ *mārē-kol* lord of all

ܡܪܡܙ *mermaz* with gesture, by signs

ܡܪܥܝܬܐ *marᶜitā* pl -ᶜ*yātā* flock

ܡܪܩܘܣ *marqos* Mark

ܡܪܩܝܢܘܣ *marqiānos* Marcianus

ܡܪܪܐ *mrārā* bitterness, gall, wormwood; *ekal* ~ to be galled

ܡܪܬܐ *mārtā* mistress

ܡܫܘܚܐ *māšoḥā* surveyor

ܡܫܘܚܬܐ *mšuḥtā* pl *mušḥātā* measurement

ܡܫܚ *mšaḥ/nemšaḥ* to annoint; Pa *maššaḥ* to measure (pass part *mmaššaḥ* measured, moderate)

ܡܫܝܚ *mšiḥ* annointed, messiah; *mšiḥā* the Christ

ܡܫܟܚ *meškaḥ* able (*l-* + inf or *d-* + impf, to do)

ܡܫܠܛ *mšallaṭ* authoritative, in authority

ܡܫܠܡܢܐ *mašlmānā* Muslim

ܡܫܡܫܢܐ *mšammšānā* deacon

ܡܫܪܝ *mšarray* paralyzed

ܡܫܬܘܬܐ *meštutā* pl *-twātā* banquet, feast

ܡܫܬܝܐ *meštyā* draught, drink; *maštyā* banquet

ܡܬܒܥܐ *metbⁿ ē/metbaⁿyā* necessary

ܡܬܛܥܐ *mettⁿ ē* negligible

ܡܬܛܦܝܣ *mettpis* for *mettpis* obedient (see √ܦܝܣ)

ܡܬܝ *mattay* Matthew

ܡܬܠܐ *matlā* parable

ܡܬܢܫܝܢܘܬܐ *metnaššyānutā* forgetfulness, senselessness

ܡܬܪܣܝܢ *mtarsyān* nutritious, nourishing

ܢܒܘ *nebō* Nebo

ܢܒܝܐ *nbiyā* prophet

ܢܒܪܫ *nabreš/nnabreš* to kindle; Ethpal *etnabraš* to flame up

ܢܓܕ Pa *nagged* to beat, scourge

ܢܓܕܐ *negdā* scourge, beating

ܢܓܝܪ *naggir* long (time)

ܢܓܡ ܐܠܕܝܢ *najm aldin* Najm al-Din (pr n)

ܢܓܪ Aph *aggar* to be lengthy, go on for a long time

ܢܕܪ *ndar/neddor* to make a vow

ܢܕܪܐ *nedrā* vow

ܢܗܪ *nhar/nenhar* to be light, bright, shine; Aph *anhar* to shine, make light

ܢܗܪܐ *nahrā* pl *-rawwātā* river, stream

ܢܗܝܪ *nahhir* light, illuminated

ܢܘܓܪܐ *nugrā* a long time

ܢܘܗܪܐ *nuhrā* light

ܢܘܚ *nāḥ/nnuḥ* to be at rest; Aph *aniḥ* to give rest to; Ettaph *ettniḥ* to rest

ܢܘܝܢ *noyān* Noyan (Mongolian princely title)

ܢܘܟܪܝ *nukrāy* strange, unheard-of

ܢܘܡ *nām/nnum* to sleep, slumber

ܢܘܪܐ *nurā* (f) fire

ܢܚܬ *nḥet/neḥḥat* to go down, descend, dismount; (+ ⁿl) to go against; Aph *aḥḥet* to send/bring down

ܢܛܘܪܐ *nāṭōrā* watchman, guard

ܢܛܘܪܬܐ *nṭurtā* guard, watch

ܢܛܪ *nṭar/neṭṭar* to keep, guard; Pa *naṭṭar* to keep under watch; Ethpe *etnṭar* to be kept

ܢܛܪ-ܚܨܐ *nāṭar-ḥaṣṣā* bodyguard

ܢܝܚ *niḥ* calm, at rest; *niḥā'it* calmly

ܢܝܚܐ *nyāḥā* rest, calm

ܢܝܚܬܐ *nyāḥtā* rest, comfort

ܢܝܣܢ *nisān* April

ܢܝܪܐ *nirā* yoke

ܢܟܐ Aph *akki* to harm; Ettaph ܐܬܢܟܝ *ettakki* to be harmed

ܢܟܝܢܐ *nekyānā* pain, disease

ܢܟܣ *nkas/nekkos* to slaughter; Ethpe *etnkes* to be slaughtered

ܢܟܣܐ *neksā* wealth (usually pl)

ܢܟܦ Ethpa *etnakkap b-* to be shamed by

ܢܟܪܝ Pali *nakri* to disown; Ethpali *etnakri* to be estranged

ܢܡܘܣܐ *nāmōsā* law; *dlānāmōs* lawless

ܢܣܝ Pa *nassi* to try, test, prove

ܢܣܒ *nsab/nessab* to take, receive; *nsab b-appē* to be hypocritical

ܢܣܝܘܢܐ *nesyōnā* temptation, trial

ܢܦܠ *npal/neppel* to fall; Aph *appel* to make fall

ܢܦܩ *npaq/neppoq* to go forth; Aph *appeq* to cast out, cause to leave, take out; spend (money)

ܢܦܩܬܐ *nepqtā & npaqtā* expense

ܢܦܫܐ *napšā* (f, abs *npeš*) pl *-ātā* soul, life; -self (reflexive pron)

ܢܦܫܢܝ *napšānāy* psychological, pertaining to the soul

ܢܨܒ *nṣab/neṣṣob* to plant; Ethpe *etnṣeb* to be planted

ܢܨܚ *nṣaḥ/nenṣaḥ* to shine; Ethpa *etnaṣṣaḥ* to be victorious, triumphant

ܢܨܚܢܐ *neṣḥānā* victory, triumph, exploit, adventure

ܢܨܝܚ *naṣṣiḥ* shining, brilliant

ܢܨܠ Ethpe *etnṣel* to pour over oneself

ܢܨܪܝܐ *nāṣrāyā* Nazarene

ܢܨܪܬ *nāṣrat* Nazareth

ܢܩܥܐ *neqʿā* hole

ܢܩܦ *nqep/neqqap* to follow, join

ܢܩܫ *nqaš/neqqoš* to knock

ܢܫܐ *nšā/neššē* to forget; Ethpa *etnašši* to forget

ܢܫܐ *neššē* (pl) women

ܢܫܒ *nšab/neššob* to blow

ܢܫܩ *nšaq/neššoq* to kiss

ܢܫܪܐ *nešrā* eagle

ܢܬܠ *nettel* (impf only) to give

ܣܐܒ *seb/nesab* to grow old

ܣܐܡܐ *sêmā* silver

ܣܒܐ *sābā* old man

ܣܒܚ Pa *sabbah* to make like

ܣܒܪ *sbar/nesbar* to think, imagine; Pa *sabbar* to broadcast, tell abroad, spread good news, evangelize

ܣܒܪܐ *sabrā* hope, trust, expectation

ܣܒܪܬܐ *sbartā* tidings

ܣܓܕ *sged/nesgod* to worship

ܣܓܘܕܐ *sāgōdā* worshipper

ܣܓܝ *saggi* much, many, very

ܣܗܕ *shed/neshad* to witness, testify *(b-, ʿal* to); Pa *sahhed* to call to witness, testify; Aph *ashed* to bear witness

ܣܗܕܐ *sāhdā* martyr

ܣܗܕܘܬܐ *sāhdutā* martyrdom

ܣܘܓܐ *sogā* large amount, many

ܣܘܟܠܐ *sukālā* intelligence, understanding

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ܣܘܠܝܡܢ ܫܐܗ *sulaymān šāh* Sulayman Shah (pr n)

ܣܘܠܩܐ *sulāqā* ascension

ܣܐܡ *sām/nsim* to put, place; Ettaph *ettsim* to be put, be located

ܣܘܢܩܢܐ *sunqānā* necessity, need

ܣܘܣܝܐ *susāyā* horse

ܣܘܥܪܢܐ *su^crānā* errand, task; act, deed

ܣܘܦܐ *sawpā* (abs *sōp*) end

ܣܘܦܩܐ *supāqā* emptying, discharge

ܣܘܪܗܒܐ *surhābā* haste

ܣܘܪܘܣ *seweros* Severus

ܣܘܪܚܢܐ *surḥānā* injury, harm, damage

ܣܘܪܝܐ *suryā* Syria

ܣܘܪܝܝܐ *suryāyā* Syrian

ܣܚܐ *shā/nesḥē* to bathe, wash

ܣܛܢܐ *sāṭānā* Satan

ܣܛܪ ܡܢ *sṭar men* aside from, besides

ܣܝܒܪܬܐ *saybartā* nourishment

ܣܝܡܬܐ *simtā* treasure

ܣܝܦܐ *saypā* sword

ܣܟܐ Pa *sakki* to wait for, expect

ܣܟܠ Ethpa *estakkal* to perceive, understand

ܣܟܠ *skal* and *skel/saklā* foolish

ܣܠܩ *sleq/nessaq* to go up; Aph *asseq* to raise, lift up, have (someone) come/go up

ܣܡܐ *smē/samyā* blind; *sammā* pl *sammānē* drug, medicine; pigment

ܣܡܟ *smak/nesmok* to rest against; Ethpe *estmek* to recline

ܣܡܠܐ *semmālā* left (hand)

ܣܡܡܢܐ *sammānē* pl of *sammā*

ܣܢܐ *snā/nesnē* to hate; *snē/sanyā* hateful, odious

ܣܢܕܒܢ *sindbān* Sindban (pr n)

ܣܢܝܢ *snin* pure

ܣܢܝܩ *sniq ^cal* in need of

ܣܢܝܩܘܬܐ *sniqutā* need, necessity

ܣܢܩ Ethpe *estneq ^cal* to need, be in need of

ܣܥܪ *s^car/nes^car* to do; to visit; Ethpe *est^car* to be done

ܣܥܪܐ *sa^crā* hair

ܣܦܝܬܐ *spittā* pl *-ē/spinātā* ship, boat

ܣܦܩ *spaq/nespaq* to suffice, be sufficient; Ethpa *estappaq* to be deprived

ܣܦܪܐ *sāprā* scribe, schoolmaster; *spārā* edge, bank

ܣܩܐ *saqqā* sack

ܣܪܕ Ethpa *estarrad* to be terrified

ܣܪܕܝܘܢ *sardyon* carnelian

ܣܪܝܩ *sriq* in vain, futile; *sriqā'it* in vain

ܣܪܗܒ *sarheb/nsarheb* to hasten; *msarhbā'it* hastily

ܣܪܚ *sraḥ/nesroḥ b-* to do harm to, hurt

ܣܬܘܐ *satwā* winter

ܣܬܬ Pa *sattet* to plant firmly

ܥܒܣܝܐ *^cabbāsāyā* Abbasid

ܥܒܕ *^cbad/ne^cbed* to make, do; Aph *a^cbed* make work; Ettaph *etta^cbad* to be put to work; Shaph *ša^cbed* to reduce to servitude

ܥܒܕܐ ^cabdā servant, slave;
ܥܒܕܐ ^cbādā labor, work, job

ܥܒܕܐܠܓܢܝ ^cabd algani Abd al-Ghani
(pr n)

ܥܒܕܢܒܘ ^cabdnebō Abdnebo

ܥܒܘܕܐ ^cābōdā maker

ܥܒܪ ^cbar/ne^cbar to cross,
transgress (^cal); to pass,
come to pass, happen

ܥܒܫܠܡܐ ^cabšlāmā Abshlama

ܥܓܠ Pa ^caggel to roll away

ܥܓܠ ^cgal, ba- quickly, immedi-
ately

ܥܓܠܐ ^ceglā lamb

ܥܓܡܝܐ ^cajāmāyā Persian

ܥܕ ^cad up to, while

ܥܕܠ ^cdal/ne^cdol to find fault
with

ܥܕܠܝܐ ^cedlāyā blame, censure;
dlā^cedlāy blameless

ܥܕܡܐ ^cdammā d- until (conj); ~
l- until (prep)

ܥܕܢ ^cden Eden

ܥܕܢܐ ^ceddānā moment, time,
season

ܥܕܪ ^cdar/ne^cdar to help, be of
assistance

ܥܕܬܐ ^cêdtā assembly, church

ܥܗܕ Ethpa et^cahhad to remem-
ber

ܥܘܒܐ ^cubbā bosom; cavity

ܥܘܕܪܢܐ ^cudrānā aid, help

ܥܘܗܕܢܐ ^cuhdānā memory; memo-
rial, commemoration

ܥܘܠ Aph a^cwel b- to do ill to,
treat ill

ܥܘܠܐ ^cawwālā unjust; ^cwellā
baby

ܥܘܡܩܐ ^cumqā depth

ܥܘܩ Aph a^ciq to distress;
Ettaph ett^ciq to be dis-
tressed

ܥܘܩܒܪܐ ^cuqbrā mouse

ܥܘܪ ^cār/n^cur to wake, watch;
Pa ^cawwar to blind;
Ettaph ett^cir to wake up

ܥܘܫܢܐ ^cušnā strength, might

ܥܘܬܪܐ ^cutrā wealth, riches

ܥܙܝܙ ^cazziz vehement, strong

ܥܙܩܬܐ ^cezqtā signet

ܥܙܪܘܪܐ ^cazrurē (pl) swaddling
clothes

ܥܛܝܦ ^cṭip clothed, clad

ܥܛܠ ^cṭel/^caṭlā hard, difficult

ܥܛܦ ^cṭap/ne^cṭop to return; Pa
^caṭṭep to clothe; to give
back

ܥܝܕܐ ^cyādā custom, habit

ܥܝܢܐ ^caynā (f) eye

ܥܝܪܘܬܐ ^cirutā wakefulness, vigi-
lance, attention

ܥܟܪ Pa ^cakkar to detain, hinder

ܥܠ ^cal (with pron encl II, ^cl-)
on, against, over; ^cal d-
because, inasmuch as;
^cal-yad near, beside

ܥܠ Pa ^calli to exalt, raise;
Shaph ša^cli to exalt;
Eshtaph ešta^cli to be ar-
rogant

ܥܠܗܕܐ ^calhādē orthographic con-
vention for ^cal hādē

ܥܠܬܐ pl of ^clātā

ܥܠܝ ^cellāy exalted, supreme

ܥܠܝܕ ^calyad near, beside

ܥܠܝܡܐ ^claymā young man, lad

ܥܠܝܡܬܐ ^claymtā young woman,
maiden

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ܥܠ *ᶜal/neᶜᶜol* to go in, enter; Aph *aᶜᶜel* to have enter, allow in

ܥܠܠܬܐ *ᶜellātā* pl of *ᶜelltā*

ܥܠܡܐ *ᶜālmā* (abs *ᶜālam*) world; *dalᶜālam* eternal; *l-ᶜālam, l-ᶜālam ᶜālmin* forever

ܥܠܬܐ *ᶜelltā* pl ܥܠܠܬܐ *ᶜellātā* reason, cause; thing, article; *ᶜlātā* pl *ᶜlawwātā* altar

ܥܡ *ᶜam* (+ pron encl I, *ᶜamm-*) with

ܥܡܐ *ᶜammā* pl ܥܡܡܐ *ᶜammē* people

ܥܡܕ Aph *aᶜmed* to baptize

ܥܡܕܐ *ᶜmādā* baptism

ܥܡܘܛ *ᶜammuṭ* dark, gloomy

ܥܡܝܠ *ᶜmil* weary

ܥܡܝܩ *ᶜammiq* deep

ܥܡܝܩܘܬܐ *ᶜammiqutā* depth

ܥܡܠ *ᶜmal/neᶜmal* to labor, toil, work

ܥܡܠܐ *ᶜamlā* labor, task

ܥܡܪ *ᶜmar/neᶜmar* to live, dwell

ܥܢܐ *ᶜnā/neᶜnē* to reply, answer

ܥܢܐ *ᶜānā* (f coll) sheep, small cattle

ܥܢܝܢܐ *ᶜenyānā* conversation, society

ܥܢܢܐ *ᶜnānā* (f) cloud

ܥܢܬ *ᶜannāt* wicked

ܥܣܩ Ethpa *etᶜassaq* to be vexed

ܥܣܩ *ᶜseq/ᶜasqā* difficult, hard; *ᶜasqā'it* with difficulty

ܥܣܩܘܬܐ *ᶜasqutā* difficulty

ܥܣܪ *ᶜsar* (f), *ᶜesrā* (m) ten

ܥܨܐ *ᶜṣā/neᶜṣē* to compel, force

ܥܩܒܐ *ᶜeqbā* (f) heel

ܥܩܒܬܐ *ᶜeqbtā* footprint

ܥܩܪ *ᶜqar/neᶜqor* to rip up, rip out

ܥܩܪܐ *ᶜeqqārā* root, medicinal herb; line

ܥܩܪܬܐ *ᶜqartā* barren woman

ܥܩܬܐ *ᶜāqtā* distress

ܥܪܒܐ *ᶜerbā* sheep

ܥܪܘܒܬܐ *ᶜrubtā* Friday

ܥܪܛܠ *ᶜarṭel(lāy)* naked

ܥܪܣܐ *ᶜarsā* bed, couch

ܥܪܩ *ᶜraq/neᶜroq* to flee

ܥܫܝܢ *ᶜaššin* mighty, violent

ܥܫܢ *ᶜšen/neᶜšan* to gain strength; Aph *aᶜšen* to make violent

ܥܬܝܕ *ᶜtid* ready, prepared (*d-* + impf, to do something)

ܥܬܝܩ *ᶜattiq* old

ܥܬܝܪ *ᶜattir* rich, wealthy

ܥܬܪ *ᶜtar/neᶜtar* to grow rich

ܦܐܐ *pē/payā* comely, fair

ܦܐܪܐ *pêrā* fruit

ܦܓܥ *pgaᶜ/nepgaᶜ* to attack

ܦܓܪܐ *pagrā* body

ܦܘܠܛܐ *pulāṭā* escape

ܦܘܡܐ *pumā* mouth

ܦܘܢܝܐ *punāyā* return; *punāy-pet-gāmā* answer, reply

ܦܘܢܝܩܐ *puniqē* Phoenicia

ܦܘܩ see ܦܘܩ

ܦܘܣܩ *pusāq* Pusaq (pr n)

ܦܘܩܕܢܐ *puqdānā* commandment, order

ܦܘܪܟܣܐ *purkāsā* πύργος, tower

ܦܘܪܣܐ *pursā* plan, plot

ܦܘܪܣܢܐ *pursānā* affair, management

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ܦܘܪܩܢܐ *purqānā* salvation

ܦܘܪܫܢܐ *puršānā* division

ܦܫ *pāš/npuš* to stay, remain

ܦܚܡ Pa *paḥḥem* to compare, collate

ܦܚܡܐ *peḥmā* copy, answer to a letter

ܦܬܓܪܐ *peṭgārā* gout

ܦܝܠܐ *pyālā* pl *pyālās* vial, phial; *pilā* elephant

ܦܝܠܘܣܘܦܐ *pilosopā* philosopher

ܦܝܠܝܦܘܣ *pilippaws* Philip (pr n)

ܦܝܣ Aph *apis* (with nonspirantized *p*, derives from πεισαι) to convince, persuade; *mpis leh* he was persuaded; Ettaph *ettpis*, usually *ettpis* to be persuaded, instructed

ܦܟܪ *pkar/nepkor* to bind

ܦܠܓ Pa *palleg* to divide; Ethpa *etpallag* to be divided

ܦܠܓܐ *pelgā* division, half, middle

ܦܠܓܘܬܐ *pelgutā* half, middle, division; *pelgut-lêlyā* midnight

ܦܠܘܛ *palluṭ* Pallut (pr n)

ܦܠܚ *plaḥ/neploḥ* to serve, worship; to till, plow

ܦܠܛ *plaṭ/neplaṭ* to escape

ܦܠܣܛܝܢܐ *palesṭinē* Palestine

ܦܠܦܠ Ethpal *etpalpal* to welter (in blood)

ܦܢܐ *pnā/nepnē* to return, come back; Pa *panni* to reply, answer; Aph *apni* to lead back, cause to return; Ethpe *etpni* to return, revert, turn

ܦܢܛܣܝܐ *panṭāsiā* φαντασία, imagination

ܦܢܝܬܐ *pnitā* region, direction

ܦܣܝܩܬܐ *pāsiqātā, b-* in short, briefly

ܦܣܣ Aph *appes* to allow, permit

ܦܥܠܐ *pāʿlā* laborer

ܦܣܩ *psaq/nepsoq* to cut off

ܦܨܝ Pa *paṣṣi* to save, deliver, set free

ܦܨܚ Ethpe *etpṣaḥ* to be glad

ܦܨܝܚ *pṣiḥ* happy, cheerful

ܦܩܕ *pqad/nepqod* to command, order

ܦܩܘܕܐ *pāqodā* commander, leader

ܦܩܚ *paqqāḥ* expedient; *paqqāḥ-wā l-* it would be better for

ܦܪܓ Aph *apreg* to shine, be radiant, rejoice

ܦܪܕܝܣܐ *pardisā, pardaysā* paradise

ܦܪܘܓܐ *parrugā* chick

ܦܪܘܛܘܢܝܩܐ *proṭoniqê* Protonice (pr n)

ܦܪܘܩܐ *pārōqā* savior

ܦܪܘܬܣܡܝܐ *proṭesmiā* προθεσμία, term, time limit

ܦܪܙܠܐ *parzlā* iron

ܦܪܚ *praḥ/nepraḥ* to fly

ܦܪܚܬܐ *pāraḥtā* pl *pārḥātā* bird

ܦܪܝܩ *parriq* distant

ܦܪܝܫܐ *prišā* Pharisee

ܦܪܣ *pras/nepros* to spread (trs & int); Ethpa *etparras* to plot

ܦܪܣ *pāres* Persia

ܦܪܣܝܐ *pārsāyā* Persian

ܦܪܣܬܐ *parstā* foot, paw, hoof

ܦܪܥ *praʿ/neproʿ* to reward

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ܦܪܨܘܦܐ *parṣōpā* face, persona

ܦܪܩ *praq/neproq* to depart, go away, withdraw

ܦܪܫ Pa *parreš* to divide

ܦܪܫܐ *parrāšā* mounted soldier

ܦܫܛ *pšaṭ/nepšoṭ* to spread, stretch out; *pšaṭ ṣebᶜā* to point the finger

ܦܫܝܓ *pšig* maimed

ܦܫܝܩ *pšiq* easy; *pšiqā'it* easily

ܦܫܪ *pšar/nepšar* to melt

ܦܫܪܐ *pšārā* digestion

ܦܫܫ Ethpau *etpawšaš* to waste away

ܦܬܓܡܐ *petgāmā* word, thing

ܦܬܚ *ptaḥ/neptaḥ* to open; Pa *pattaḥ* to cause to be opened; Ethpe *etptaḥ* to be open, opened

ܦܬܝܐ *ptāyā* breadth

ܦܬܟܪܐ *ptakrā* idol

ܨܕ *ṣêd* next to, beside (+ pron encl II; also spelled ܨܕܝ)

ܨܐܪ *ṣā'ar* representation (see ܨܘܪ) *mqaddam-ṣā'ar* prefiguration

ܨܒܐ *ṣbā/neṣbē* to want; Ethpe *eṣtbi* to want

ܨܒܝܢܐ *ṣebyānā* will

ܨܒܥܐ *ṣebᶜā* finger

ܨܒܬ Pa *ṣabbet* to set in order

ܨܒܬܐ *ṣebtā* pl -*tē* ornament, decoration

ܨܗܐ *ṣhā (ṣhi)/neṣhē* to thirst; pass part (*ṣhē/ṣahyā*) thirsty

ܨܘܒܐ *ṣawbā* meeting place

ܨܘܡܐ *ṣawmā* fast, fasting

ܨܪ *ṣār/nṣur* to depict, represent (pass part ܨܝܪ *ṣir*)

ܨܘܪܐ *ṣawrā* neck

ܨܕ *ṣêd* beside, next to (with pron encl II usually spelled ܨܕܝ)

ܨܝܪ *ṣir* see ܨܪ

ܨܝܪܐ *ṣayyārā* painter

ܨܠܝ Pa *ṣalli* to pray (ᶜ*al* for); Ethpe *eṣtli* to incline

ܨܠܒ *ṣlab/neṣlob* to crucify; Ethpe *eṣtleb* to be crucified

ܨܠܝܒܐ *ṣlibā* cross

ܨܠܝܒܘܬܐ *ṣlibutā* crucifixion

ܨܠܘܬܐ *ṣlōtā* pl *ṣlawwātā* prayer

ܨܠܡܐ *ṣalmā* (abs *ṣlem*) image, likeness

ܨܢܝܥܘܬܐ *ṣniᶜutā* cunning

ܨܦܪܐ *ṣaprā* pl *ṣaprwātā* morning

ܩܒܠ Pa *qabbel* to receive, get; *qabbel baṭnā* to become pregnant

ܩܒܪ *qbar/neqbor* to bury

ܩܒܪܐ *qabrā* tomb, grave

ܩܒܥ *qbaᶜ/neqboᶜ* to fasten, fix, set up; Ethpe *etqbaᶜ* to be set up (cross, e.g.)

ܩܕܝ Pa *qaddi* to retain, keep possession of

ܩܕܝܡ *qaddim* old, ancient; *men qdim* of old, long ago, from eternity

ܩܕܝܫ *qaddiš* holy, sacred, sainted

ܩܕܡ *qdām* before, in front of (+ pron encl II)

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ܩܕܡ *qdam/neqdam* to go before, do first; Pa *qaddem* to precede, go before

ܩܕܡܝ *qadmāy* first, former, fore, of old, ancient

ܩܕܡܐܝܬ *qadmā'it* firstly

ܩܕܫ Pa *qaddeš* to make holy, sanctify; Ethpa *etqaddaš* to be made holy, sacred

ܩܘܐ Pa *qawwi* to remain, stay, wait

ܩܘܒܠ *qubal, l-qubal* before, in front of (+ pron encl I); *qubal-ṭaybutā* thanks, gratitude

ܩܘܕܫܐ *qudšā,* as in *ruḥā d-qudšā* the Holy Spirit

ܩܘܡ *qām/nqum* to rise up, arise; Aph *aqim* to put, place; ~ *qyāmā* to make a contract; Ethpa *etqayyam* to be established

ܩܘܦܣܐ *qupsā* cube, pebble, die

ܩܘܪܒܢܐ *qurbānā* oblation

ܩܘܪܝܐ *quryā* pl of *qritā*

ܩܘܪܝܢܘܣ *qewrinos* Cyrenius

ܩܛܘܠܐ *qāṭōlā* murderer

ܩܛܝܪܐ *qṭirā* compulsion, force; *qṭirā'it* by force

ܩܛܠ *qṭal/neqṭol* to kill; Pa - *qaṭṭel* to slaughter; Ethpe *etqṭel* to be killed

ܩܛܠܐ *qeṭlā* slaughter, murder

ܩܛܪܩܛܐ *qaṭaraqṭā* cataract

ܩܝܛܐ *qayṭā* summer

ܩܝܡ *qayyām* remaining, existing, standing

ܩܝܡܐ *qyāmā* contract; ~ *d-šaynā* peace treaty; *aqim* ~ to make a contract

ܩܝܣܐ *qaysā* stick, piece of wood

ܩܝܦܐ *qaypā* Caiaphas

ܩܝܬܪܐ *qitārā* harp

ܩܠܐ *qālā* voice

ܩܠܘܕܝܘܣ *qlawdios* Claudius

ܩܠܝܠ *qallil* little, little bit, insignificant; swift; *qallilā'it* swiftly

ܩܡܪܐ *qamrā/qmārā* belt

ܩܢܐ *qnā/neqnē* to acquire, purchase, redeem

ܩܢܘܡܐ *qnomā* self, person; *qnomā'it* personally

ܩܢܛ Aph *aqneṭ* to make fear, make anxious

ܩܢܛܪܘܢܐ *qenṭrōnā* centurion

ܩܣܪ *qesar* Caesar

ܩܥܬܐ *qᶜātā* outcry

ܩܦܠ Ethpe *etqpel* to be rubbed off/out

ܩܦܠܐܘܢ *qepāle'on* pl ܩܦܠܐܐ *qepāle'ā* chapter

ܩܦܣ Ethpe *etqpes men* to withdraw from

ܩܦܣܐ *qapsā* cage

ܩܣܐ *qsā/neqsē* to break (bread); Ethpe *etqsi* to be broken

ܩܨ *qaṣ/neqqoṣ ᶜam* to come to an agreement with

ܩܪܐ *qrā/neqrē* to call, summon, invite, name, read; Ethpe *etqri* to be called, be read out

ܩܪܒ *qreb/neqrab l-* to approach, draw near to; Pa *qarreb* to put near, bring near; Aph *aqreb ᶜam* to do battle with; Ethpa *etqarrab l-* to approach

ܩܪܒܐ *qrābā* battle

ܩܪܘܣܛܠܘܣ *qroṣṭelos* crystal

ܩܪܒ *qarrib* close, near

ܩܪܒܘܬܐ *qarributā d-* nearly

ܩܪܝܘܢܐ *qeryōnā* candle, taper

ܩܪܝܡ *qrim* overlayed

ܩܪܝܪ *qarrir* cool, cold

ܩܪܝܪܘܬܐ *qarrirutā* coolness, cold

ܩܪܝܬܐ *qritā* pl *qeryātā/quryā* village

ܩܪܡ *qram/neqrom* to overlay, plate

ܩܪܢܐ *qarnā* pl *-ātā* horn

ܩܪܨܐ *qarṣā: ekal qarṣā* to backbite, slander, accuse

ܩܪ *qar/neqqar* to get cold

ܩܫܐ Ethpa *etqašši ʿal* to be grievous, difficult for

ܩܫܐ *qšē/qašyā* severe, fierce

ܩܫܝܫ *qaššiš* old, elder

ܩܫܬܐ *qeštā* pl *-ē/-ātā* bow, arc

ܩܬܘܠܝܩܐ *qātoliqā* catholicos

ܪܒ *rabb* pl *rawrbin* big, great; *rabb-kāhnē* chief priest

ܪܒܐ *rbā (rbi)/nerbē* to grow up

ܪܒܐ *rabbā* master

ܪܒܘ *rebbō* (abs) myriad; *rebbō-rebbwān* tens of thousands

ܪܒܝܥܝ *rbiʿāy* fourth

ܪܓܝܓ *rgig* delightful, pleasant

ܪܓܝܫ *rgiš* aware, perceptive

ܪܓܠܐ *reglā* (f) foot, leg

ܪܓܠܬܐ *rgeltā* flood

ܪܓܡ *rgam/nergom* to stone

ܪܓܫ Aph *argeš* to feel, perceive, become aware of

ܪܓܫܐ *regšā* sense

ܪܓܫܬܐ *rgeštā* feeling

ܪܕܐ *rdā/nerdē* to proceed, emanate

ܪܕܘܦܝܐ *rdupyā ʿal* persecution of

ܪܕܦ *rdap/nerdop* to follow, drive on/out, pursue; (+ *bātar*) persecute

ܪܗܒ Ethpa *etrahhab* to be terrified

ܪܗܘܡܐ *rōmê* Rome

ܪܗܘܡܝܐ *rōmāyā* Roman

ܪܗܛ *rhet/nerhaṭ* (impt *harṭ*) to run

ܪܗܝܒ *rhib* timorous; *rhibā'it* hastily, timorously

ܪܘܓܙܐ *rugzā* rage

ܪܘܙ *rwaz/nerwaz* to rejoice

ܪܘܙܐ *rwāzā* rejoicing, gladness

ܪܝܐ Pa *rayyah* to soften, mollify

ܪܘܚܐ *ruḥā* pl *-ē/-ātā* (f) spirit; wind

ܪܘܚܩܐ *ruḥqā* distance; *men ruḥqā* from/at a distance

ܪܘܝܚ *rawwiḥ* spacious

ܪܘܡ Aph *arim* to raise up, lift up, take away; Ettaph *ettrim* to be lifted up, taken away

ܪܘܡܐ *rawmā* height

ܪܘܪܒܝܢ *rawrbin* abs masc pl of *rabb*, q.v.

ܪܘܪܒܢܐ *rawrbānā* grandee

ܪܘܫܡܐ *rušmā* drawing, design

ܪܚܝܐ *raḥyā* mill, handmill; *raḥyā da-ḥmārā* millstone (of a gristmill turned by a donkey)

ܪܚܡ *rhem/nerham* to love; Pa *rahhem ʿal* to have mercy on

ܪܚܡܐ *raḥmā* mercy, favor; *rāḥmā* friend

ܪܚܡܬܐ *reḥmtā* love, passion

ܪܚܩ *raḥḥiq* far, distant

ܪܚܩ Aph *arheq* to remove, put away, to move far away (int & trs)

ܪܛܒ *raṭṭib* moist

ܪܛܒܘܬܐ *raṭṭibutā* moisture

ܪܛܢ *rṭan/nerṭan* to murmur, mutter

ܪܟܐ see ܪܟܐ

ܪܟܒ *rkab/nerkab* to mount, ride

ܪܟܝܟ *rakkik* mild, gentle; silk

ܪܟܢ Aph *arken* to lower, bow; Ethpe *etrken* to bow down

ܪܟܫܐ *rakšā* pl *rakšā* horse

ܪܡ *rām* high, loud (for verbs see ܪܡ)

ܪܡܐ *rmē/ramyā* fallen, prostrate, cast down; Aph *armi* to cast, lay down, lay before, offer

ܪܡܙ *rmaz/nermoz* to make gestures

ܪܡܙܐ *remzā* sign, gesture

ܪܡܫܐ *ramšā* evening

ܪܢܐ *rnā/nernē* to reflect, meditate

ܪܣ *ras/nerros* to sprinkle

ܪܥܐ *rᶜā/nerᶜē* to tend, keep (flocks), to rule; Pa *raᶜᶜi* to appease, placate

ܪܥܝܐ *rāᶜyā* pl *rāᶜayyā/ rāᶜawwātā* shepherd

ܪܥܝܢܐ *reᶜyānā* mind

ܪܥܠ Aph *arᶜel* to make tremble

ܪܥܡܐ *raᶜmā* thunder

ܪܦܐ Ethpa *etrappi* to become weak

ܪܦܣܐ *repsā* stamp, kick

ܪܩ *raq/nerroq* to spit

ܪܫܐ *rêšā* head, heading, chapter; *rêš-malakē* archangel; *rêš-kāhnē* high priest; *men d-rêš* again

ܪܫܝܥ *raššiᶜ* impious

ܪܫܡ *ršam/neršom* to draw

ܪܫܢܐ *rêšānā* noble, prince

ܪܬܬܐ *rtêtā* fear, trembling

ܪܬܡ Pa *rattem* to say gently

ܫܐܕܐ *šêdā* demon, devil

ܫܐܠ *šel/nešal* to ask, demand; Pa *ša''el l-* to ask questions of; Aph *aše l* to lend

ܫܐܪܐ *šêrā* silk

ܫܐܪܝ *šērāy* silken

ܫܒܒܐ *šbābā* neighbor

ܫܒܒܘܬܐ *šbābutā* neighborhood

ܫܒܚ Pa *šabbaḥ* to praise; Ethpa *eštabbaḥ* to be praised

ܫܒܝܠܐ *šbilā* track, path, trace

ܫܒܥ *šbaᶜ* (f), *šabᶜā* (m) seven

ܫܒܩ *šbaq/nešboq* to leave, abandon; forgive; Ethpe *eštbeq* to be abandoned, forsaken; to be forgiven

ܫܒܬܐ *šabbtā* sabbath, Saturday

ܫܓܫ Ethpe *eštgeš* to be troubled, disturbed

ܫܕܐ *šdā/nešdē* to throw, cast down

ܫܕܪ Pa *šaddar* to send; Ethpa *eštaddar* to be sent, dispatched

ܫܘܐ Aph *ašwi* to equate

ܫܐܘܐ *šāwē* (m), *šāwyā* (f) worthy

ܫܘܒܚܐ *šubḥā* (abs *šbuḥ*) glory

ܐܫܝܓ Aph *ašig* to wash, wash away, purify

ܫܘܟܢܐ *šukānā* grace

ܫܘܙܒ *šawzeb/nšawzeb* to save; Eshtaph *eštawzab* to be delivered

ܫܐܛ *šāṭ/nšuṭ* to treat with contempt

ܫܘܚ *šwaḥ/nešwaḥ* to spring up

ܫܘܝܕܐ *šwidā* Shwida (pr n)

ܫܘܠܡܐ *šulāmā* end; *nsab ~* to come to an end

ܫܘܥܐ *šōᶜā* firm ground, rock

ܫܝܢ Pa *šayyen* to appease

ܫܘܦܪܐ *šuprā* beauty

ܫܘܩܐ *šuqā* market

ܫܘܩܪܐ *šuqrā* falsehood

ܫܘܪ *šwar/nešwar* to leap

ܫܘܪܐ *šurā* city wall

ܫܘܪܝܐ *šurāyā* beginning

ܫܘܬܦ Ethpau *eštawtap* to share

ܫܚܝܢ *šaḥḥin* hot

ܫܚܩ Ethpa *eštaḥḥaq* to be vexed, troubled

ܫܚܩܐ *šḥāqā* adversity

ܫܝܓܬܐ *šyāgtā* ablution

ܫܝܛ *šiṭ* mean, contemptible

ܫܝܠܘܚܐ *šilōḥā* Siloam

ܫܝܢ *šayyen* see ܫܝܢ

ܫܝܢܐ *šaynā* peace; cultivation, prosperity

ܫܝܦܘܪܐ *šipōrā* trumpet, clarion

ܫܝܫܐ *šišā* marble

ܫܟܚܬܐ *škāḥtā* discovery

ܫܟܪܐ *šakrā* strong drink, liquor

ܫܠܐ *šlā/nešlē* to draw out

ܫܠܕܐ *šladdā* corpse

ܫܠܘܡ *šālōm* Salome (pr n)

ܫܠܚ *šlaḥ/nešlaḥ* to send, dispatch; to strip bare, take off (clothes); Ethpe *eštlaḥ* to be sent

ܫܠܛ Pa *šalleṭ* to put in authority; Ethpa *eštallaṭ b-* to gain dominion over

ܫܠܝܐ *šelyā, men šelyā, menšel(y)* at once, unexpectedly; *šelyā* peace, tranquility

ܫܠܝܚܐ *šliḥā* messenger, apostle

ܫܠܝܚܘܬܐ *šliḥutā* message

ܫܠܝܛ *šliṭ* permitted

ܫܠܡ *šlem/nešlam* to be finished; to follow; Pa *šallem* to finish (trs), fulfill; Aph *ašlem* to turn over, hand over, betray; Ethpa *eštallam* to be finished, fulfilled

ܫܠܡܐ *šlāmā* greetings, peace; *šālmā* follower

ܫܡܐ *šmā* (abs *šem*) pl *šmāhē* name

ܫܡܗ Ethpa *eštammah* to be named

ܫܡܛ *šmaṭ/nešmoṭ* to draw, unsheathe

ܫܡܝܐ *šmayyā* (pl) heaven

ܫܡܥ *šmaᶜ/nešmaᶜ* to hear; Aph *ašmaᶜ* to make hear; Ethpe *eštmaᶜ* to be heard

ܫܡܥܘܢ *šemᶜōn* Simon, Simeon

ܫܡܪ Ethpa *eštammar* to be released

ܫܡܪܝܐ *šāmrāyā* Samaritan

ܫܡܫ Pa *šammeš* to serve

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ܫܡܫܐ *šemšā* (m & f) sun

ܫܡܫܓܪܡ *šmešgram* Shmeshgram (pr n)

ܫܢܝ Pa *šanni* to depart

ܫܢܐ *šennā* (f) tooth; mountain peak

ܫܢܕܐ *šendā* torture

ܫܢܩ Pa *šanneq* to inflict pain

ܫܢܬܐ *šattā* pl *šnayyā* (abs *šnā* pl *šnin,* const *šnat-)* year; *šentā* sleep

ܫܬܥ Ethpa *eštaᶜᶜi* to tell, relate

ܫܥܠܝ *šaᶜli* see ܥܠܐ

ܫܥܬܐ *šāᶜtā* pl *šāᶜē* (abs *šāᶜā* pl *šāᶜin*) hour; *bāh b-šāᶜtā, bar šāᶜteh* immediately

ܫܦܝܥ *špiᶜ* abundant

ܫܦܝܪ *šappir* beautiful

ܫܦܠ *špal* and *špel/šaplā* coward(ly)

ܫܦܥ *špaᶜ/nešpaᶜ* to overflow

ܫܦܪ *špar/nešpar l-* to seem good to

ܫܦܪܐ *šaprā* pre-dawn, early morning

ܫܩܐ Aph *ašqi* to give to drink

ܫܩܝܠ *šqil* burdened, bearing

ܫܩܠ *šqal/nešqol* to remove, take away; Aph *ašqel* to set forth, proceed; Ethpe *eštqel* to be removed

ܫܪܐ *šrā/nešrē* to stop, camp (*ᶜal* at, near); to loosen; pass part *(šrē/šaryā)* staying, sojourning; Pa *šarri* to begin (with *l-* + inf or with impf or part); Aph *ašri* to make dwell, settle (trs)

ܫܪܒܐ *šarbā* matter, story

ܫܪܒܬܐ *šarbtā* tribe; generation

ܫܪܘܬܐ *šārutā* feast, banquet

ܫܪܝܪ *šarrir* true, trusty, faithful; *šarrirā'it* truly, verily

ܫܪܟܐ *šarkā* the rest

ܫܪܪ Pa *šarrar* to fix firmly; Aph *aššar* to confirm, keep (a promise)

ܫܪܪܐ *šrārā* truth

ܫܬ *šet* (f), *(e)štā* (m) six

ܫܬܐ *ešti/neštē* to drink

ܫܬܐܣܬܐ *šatestā* pl *šatesē* (f) foundation

ܫܬܝܩ *šattiq* mute

ܫܬܩ *šteq/neštoq* to keep silence

ܫܬܩܐ *šetqā* silence

ܬܘܡܐ *tōmā* Thomas

ܬܒܥ *tbaᶜ/netbaᶜ* to seek, desire, require, exact

ܬܒܥܬܐ *tbaᶜtā* impost, tax

ܬܒܪ *tbar/netbar* to break; Ethpe *ettbar* to be broken

ܬܓܐ *tāgā* crown

ܬܓܘܪܬܐ *tgurtā* trade, commerce

ܬܓܪܐ *tāgrā* merchant

ܬܕܡܘܪܬܐ *tedmurtā* pl *tedmrātā* wonder, marvel

ܬܗܝܪ *thir* marvelous

ܬܗܪܐ *tahrā* and *tehrā* astonishment

ܬܘ *taw* m pl impt of ܐܬܐ

ܬܒ *tāb/ntub* to repent

ܬܘܒ *tub* again; introduces a new section or thought

ܬܘܕܝܬܐ *tawditā* profession, confession

ܬܘܚܪܬܐ *tawḥartā* delay

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ܬܘܢܐ *tawwānā* inner room, closet

ܬܘܩܢܐ *tuqānā* cultivation, working (of the land, e.g.)

ܬܘܪܥܬܐ *tur^ctā* breach

ܬܚܘܡܐ *thumā* border

ܬܚܘܬ *thut* (+ pron encl II) under

ܬܚܝܬ *thēt* below, under

ܬܚܦܝܬܐ *tahpitā* veil

ܬܚܬ *taht, l-taht* men under, below; Pali *tahti* to bring down, bring low; Ethpali *ettahti* to be brought down, sent down, brought low

ܬܝܒܘܬܐ *tyābutā* repentance

ܬܝܡܢ *tayman* south; *taymnāy* southern; *(gabbā) taymnāyā* south side

ܬܝܩܐ *tiqā* scabbard

ܬܟܝܠ *tkil ^cal* faithful to, trusting in; *tkilā'it* faithfully

ܬܟܠ Ethpe *ettkel ^cal* to trust

ܬܟܬܘܫܐ *taktōšā* contest

ܬܠܐ *tlā/netlē* to lift up, hang up; Ethpe *ettli* to be hung

ܬܠܚ *tlah/netloh* to rend

ܬܠܝܬܝ *tlitāy* third

ܬܠܡܕ *talmed* to make a disciple (trs); Ethpal *ettalmad* to become a disciple

ܬܠܡܝܕܐ *talmidā* disciple

ܬܠܬ *tlāt* (f)/*tlātā* (m) three

ܬܡܗ *tmah/netmah* to be astonished

ܬܡܗܐ *temhā* astonishment

ܬܡܝܗ *tammih* astonished

ܬܡܢ *tammān* there

ܬܡܢܐ *tmānē* (f)/*tmānyā* (m) eight

ܬܡܪܐ *temrā d-^caynā, ak metrap* in the twinkling of an eye

ܬܢܐ *tnā/netnē* to repeat, narrate

ܬܢܢ *tnan* here

ܬܥܠܐ *ta^clā* fox

ܬܩܝܦ *taqqip* violent, weighty, intense

ܬܩܢ Pa *taqqen* to make right, get ready, prepare; Aph *atqen* to set in order; Ethpa *ettaqqan* to be constituted

ܬܩܢܐ *taqnā d-turā* table land

ܬܩܦ *tqep/netqap* to grow strong, prevail

ܬܪܐ *trā* (tri)/*netrē* to get soaked

ܬܪܘܢܘܣ *trōnos* throne, altar

ܬܪܝܢ *trēn/tartēn* two (+ pron encl, *tray-*, as *trayhon* the two of them, both of them)

ܬܪܝܢܐ *trayyānā/trayyānitā* second

ܬܪܝܨ *tris* correct, right, upright, straightforward

ܬܪܡܝܬܐ *tarmyātā* (f pl) foundation

ܬܪܢܓܘܠܬܐ *tarnāgultā* hen

ܬܪܢܓܠܐ *tarnāglā* (abs *tarnāgul*) cock

ܬܪܣܝ *tarsi/ntarsē* to nourish, rear, supply

ܬܪܥ *tra^c/netro^c* to break through

ܬܪܥܐ *tar^cā* (abs *tra^c*) gate, doorway; *tra^c-malkutā* court, palace

ܬܪܥܝܬܐ *tar^citā* mind, opinion

ܬܪܬܝܢ *tartēn* see *trēn*

ܬܫܒܘܚܬܐ *tešbohtā* glorification, praise; hymn

ܐܬܫܡܫܬܐ *tešmeštā* service, ministra-
          tion

ܬܫܥ *tšaᶜ* (f)/*tešᶜā* (m) nine

ܬܫܥܝܬܐ *tašᶜitā* pl *tašᶜyātā* story,
          tale

ܬܫܪܝ/ܬܫܪܝܢ *tešri(n) ḥrāy* November;
          tešri(n) qdēm October

ܬܬܪܝܐ *tātārāyā* Tatar

Preliminary exercise (p. xxv):

ܐܲܒ̣ܘܿܢ ܕ̣ܒ̣ܫܡܲܝܵܐ. ܢܸܬ̣ܩܲܕܲܫ ܫܡܵܟ̣. ܬܹܐܬܹܐ ܡܲܠܟ̣ܘܼܬ̣ܵܟ̣. ܢܸܗ-
ܘܸܐ ܨܸܒ̣ܝܵܢܵܟ̣. ܐܲܝܟ̣ ܕ̣ܒ̣ܫܡܲܝܵܐ ܐܵܦ̣ ܒ̣ܐܲܪܥܵܐ. ܗܲܒ̣ ܠܲܢ ܠܲܚܡܵܐ
ܕ̣ܣܘܼܢܩܵܢܲܢ ܝܵܘܡܵܢܵܐ. ܘܲܫܒ̣ܘܿܩ ܠܲܢ ܚܵܘܒ̣ܲܝܢ. ܐܲܝܟ̣ ܕ̣ܐܵܦ̣ ܚܢܲܢ ܫܒ̣ܲܩܢ
ܠܚܲܝܵܒ̣ܲܝܢ. ܘܠܵܐ ܬܲܥܸܠ ܠܲܢܣܝܘܿܢܵܐ. ܐܸܠܵܐ ܦܲܨܵܢ ܡܹܢ ܒ̣ܝܼܫܵܐ. ܡܸܛܠ ܕ̣ܕ̣ܝܼܠܵܟ̣
ܗ̄ܝ ܡܲܠܟ̣ܘܼܬ̣ܵܐ ܘܚܲܝܠܵܐ ܘܲܬ̣ܫܒ̣ܘܿܚܬ̣ܵܐ ܠܥܵܠܲܡ ܥܵܠܡܝܼܢ.

ab[1]un d[4]-b[2]a-šmayyā. net[1]qadd[5]aš šmāk[1]. t[4]êt[1]ē malk[4]ut[1]āk[1]. neh-wē ṣeb[1]yānāk[1] ayk[4]annā d[1]-b[2]a-šmayyā āp[1] b[4]-ar[c]ā. hab[1] lan lah-mā d[1]-sunqānan yawmānā. wa-šb[2]oq lan ḥawb[4]ayn. ayk[4]annā d[1]-āp[1] ḥnan šb[2]aqn l-ḥayyāb[1]ayn. w-lā t[1]a[cc]lan l-nesyōnā. ellā p[1]aṣ-ṣān men b[4]išā. meṭṭul d[4]-d[2]ilāk[1]-i malk[4]ut[3]ā w-ḥaylā w-t[2]ešb[4]oḥt[3]ā l-[c]ālam-[c]ālmin.

[1] spirantized because preceded by a vowel
[2] spirantized because preceded by an implied schwa (see p. xiii)
[3] spirantized because the feminine ending -tā is always spirantized
[4] not spirantized because preceded by a consonant
[5] not spirantized because the stop is doubled

Exercise 1

1 sleq men mdittā. 2 [c]erqat l-ṭurā. 3 [c]raq men mdittā. 4 sleqēn l-ṭurā. 5 npal gabrā. 6 ketbat atttā. 7 [c]raq [c]ammā men hārkā. 8 ktab malkā l-[c]ammā. 9 [c]raqun men tammān. 10 šem[c]at malktā. 11 [c]erqat atttā men mdittā. 12 [c]raq gabrā men malkā. 13 selqat atttā men tammān. 14 npal gabrā men ṭurā. 15 lā [c]raq malkā men mdittā. 16 lā selqat atttā men hārkā. 17 lā šma[c] l-malkā. 18 selqat malktā men [c]ammā. 19 lā [c]raq gabrā l-tammān. 20 selqat atttā la-mdittā.

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Exercise 2

1 eḇaḏ gaḇrā b-arᶜā. 2 l-mānā lā nṭart l-nāmōsā? 3 sleqnan b-ṣaprā. 4 nepqeṯ w-ezzeṯ l-nahrā. 5 ᶜḇar ᶜal nāmōsā. 6 kṯab la-kṯāḇā malkā. 7 b-ramšā ᶜbarn l-nahrā. 8 mānā emart l-gaḇrā attṯa? 9 ezzeṯ men mḏittā b-ṣaprā. 10 npaqton men mḏittā l-ṭurā. 11 ᶜraq ᶜammā men qriṯā w-ezal la-mḏittā. 12 gaḇrā qṭal l-malkā. 13 lā ᶜbarnan ᶜal nāmōsā. 14 mān eḥaḏ gaḇrā men qriṯā? 15 sleq l-ṭurā w-tammān eḇaḏ. 16 mā emart l-ᶜammā? 17 eḇdat ba-qriṯa attṯā. 18 l-mānā lā qṭalt l-malkā wa-l-malkṯā? 19 lā šemᶜeṯ l-gaḇrā. 20 eḥdeṯ kṯābā w-ezzeṯ l-nahrā. 21 lā ᶜraqn men qriṯā b-ramšā. 22 lā qṭal l-attṯā. 23 kṯabt (keṯbaṯ) l-malkā kṯābā. 24 ᶜerqeṯ men tammān w-ezzeṯ l-hārkā. 25 emreṯ l-malkā ᶜal attṯā. 26 lā emarnan l-ᶜammā ᶜal malkā. 27 l-mānā lā emarton l-malkā ᶜal nāmōsā? 28 l-malkā wa-l-malkṯā qṭaln.

Exercise 3

1 man ezal ᶜammkon? 2 nḥeṯ malkā la-mḏittā ᶜam ᶜammā. 3 nesbeṯ l-kespā mennāk. 4 ekal ᶜamman. 5 nḥetton ᶜaḏ yammā. 6 ᶜerqeṯ menneh. 7 šlaḥ lwāṯ malkā šliḥā. 8 nsaḇ gaḇrā l-puqdānā mennhon. 9 ezaln ᶜaḏ qriṯā. 10 man ᶜbaḏ l-laḥmā? 11 layt l-gaḇrā kespā. 12 sleq lwāṯ gaḇrā da-ᶜraq men mḏittā ḏ-layt bāh mayyā. 13 layt b-arᶜā nḇiyā. 14 layt lan laḥmā b-ḇaytā. 15 lā nṭarnan l-puqdānā da-nsaḇ nḇiyā men ṭurā. 16 neḥteṯ men ṭurā w-ezzeṯ ᶜaḏ yammā. 17 man šlaḥ lāk lwāṯan? 18 attṯā ḏ-ᶜeḇdaṯ laḥmā nepqaṯ w-selqaṯ ᶜamm w-ᶜammeh. 19 iṯ b-arᶜā nahrā ḏ-iṯ bāh mayyā. 20 iṯ ba-mḏittā malkā w-malkṯā. 21 šlaḥ kespā la-mḏittā ᶜam šliḥā. 22 mānā emarton la-šliḥā da-ᶜraq men tammān? 23 layt lāh baytā ba-qriṯā. 24 ezal nḇiyā lwāṯ ᶜammā w-emar lhon l-mānā lā nṭarton l-nāmōsā? 25 ᶜraq gaḇrā menn. 26 eklet ᶜammāk laḥmā. 27 sleq men mayyā. 28 npaq mennan. 29 man emar lāk ᶜal kespā ḏ-eḥaḏ malkā men ᶜammā? 30 neḥteṯ la-mḏittā w-nesbeṯ l-kespā men šliḥā.

Exercise 4

1 rdap malkā ḇāṯar bᶜeldbāḇeh. 2 šebqeṯ l-ᶜaḇdā ḏ-hayklā. 3 eḥaḏ l-dahḇ bᶜeldbāḇ wa-ᶜraq la-mḏittā. 4 layt hārkā kespā ḏ-dilāk. 5 lā

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ᶜdar lāḵ ᶜaḇdan. 6 rdap gaḇrā l-ᶜaḇdeh. 7 rheṭ ᶜaḇdā ḏ-hayklā
bāṭar gaḇrā ḏ-eḥaḏ l-ḵespā ḏ-dileh. 8 ezzeṭ la-qritā da-nḇiyā. 9
šḇaq l-ᶜaḇdeh gaḇrā. 10 lā ᶜdar li ḏahḇāḵ. 11 šlaḥ malkā la-šliḥeh
lwāṭāḵ. 12 nsaḇ gaḇrā ḵespā mennhon. 13 ᶜḇad aykannā ḏa-pqad
lhon malkā ḏa-mdittā. 14 emreṭ lāh aykannā ḏ-emarṭ li. 15 rehṭeṭ
bāṭarhon. 16 rdap bāṭreh bᶜeldḇāḇā ᶜad yammā w-ṭammān eḇad.
17 qṭal la-ḇᶜeldḇāḇeh d-malkā. 18 npaq nḇiyā men bayteh b-ṣaprā
wa-sleq l-ṭurā. 19 redpet la-ḇᶜeldḇāḇ ba-mdittā ḵollāh. 20 ᶜdar lan
ᶜammā ḵollhon. 21 emar li gaḇrā ḵollmeddem d-emraṭ leh atṭtā. 22
šḇaq ḵollmeddem d-eḥaḏ men hayklā wa-ᶜraq. 23 ehdeṭ koll-
meddem d-dil w-ezzeṭ l-bayt. 24 rheṭnan bāṭar ᶜaḇdā ḏ-gaḇrā
aykannā ḏa-pqad lan. 25 ekalt kolleh laḥmā ḏ-ᶜeḇdaṭ lāḵ atttāḵ? 26
l-mānā lā ᶜeḇdaṭ kollmeddem d-peqdeṭ lāh? 27 l-mānā šḇaq l-
ḇaython d-ba-qriṭā w-ezal la-mdittā?

Exercise 5

1 rdap malkē ḇāṭar bᶜeldḇāḇē ᶜad mdinathon. 2 lā šḇaqnan ᶜaḇdē
ḇ-hayklē. 3 l-dahḇan eḥaḏ gaḇrē wa-ᶜraq la-mdinātā. 4 rdap l-
ᶜaḇdē gaḇrē. 5 rheṭ ᶜaḇdē ḇāṭar gaḇrē ḏ-eḥaḏ l-dahḇhon dilhon. 6
ezzeṭ l-quryā da-nḇiyē. 7 lā šḇaq l-ᶜaḇdē. 8 lā ᶜdar lāḵ dahḇē. 9
šlaḥ malkē la-šliḥē lwāṭan. 10 nsaḇ gaḇrē l-ḵespē mennan. 11 ᶜḇad
ᶜaḇdē aykannā ḏa-pqad lhon malkē. 12 emraṭ leh atṭtā aykannā ḏ-
emar lāh neššē. 13 rheṭ bāṭarhēn neššē. 14 rdap bāṭar bᶜeldḇāḇā
ᶜad yammā w-ṭammān li qṭal. 15 kad qṭal l-gaḇrā, selqaṭ napšeh la-
šmayyā. 16 hā malakē ḏ-alāhā qreḇ leh la-nḇiyā. 17 šḇaq la-mdittā
wa-ᶜmar ba-qriṭā. 18 qreḇ l-ḇaytāh d-emmhon. 19 man qṭal
bᶜeldḇāḇhon d-malkē? 20 qerḇat malkutā da-šmayyā. 21 l-mānā
rdap la-nḇiyē? 22 kad nḥet men ṭurā, npaq w-ezal l-ḇayteh. 23 qṭal
l-napšeh. 24 lā qṭal l-napšhon. 25 npaq nḇiyē men baytāh d-atttā.
26 rdap ᶜammā kollhon la-ḇᶜeldḇāḇeh d-malkā. 27 ᶜmar neššē ḇ-
quryā. 28 kad qreḇ bᶜeldḇāḇā, ᶜraq kollhon gaḇrē. 29 l-nāmosā ḏ-
alāhā nṭar gaḇrā. 30 nḥeṭ malakē men šmayyā. 31 ehdeṭ laḥmē
kollhon men baytā w-selqeṭ l-ṭurā ᶜam emm. 32 hāḵannā emar
nḇiyā kad nsaḇ puqdānē ḏ-alāhā.

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